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# To Know, Love, and Serve God: The Characteristics of a Holy Cross School

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The University of San Francisco

TO KNOW, LOVE, AND SERVE GOD:  
THE CHARACTERISITICS OF A HOLY CROSS SCHOOL

A Dissertation  
Presented to  
The Faculty of the School of Education  
Department of Leadership Studies  
Catholic School Leadership Program

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

By  
Father Walter E. Jenkins, C.S.C.

San Francisco  
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THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

To Know, Love, and Serve God: The Characteristics of a Holy Cross School

Religious congregations have contributed notably to the shaping of the American Catholic experience through their schools. Many of these congregations, founded in Europe in the 19<sup>th</sup> and 20<sup>th</sup> centuries, brought to the United States their values, traditions and expertise to sustain and complement the growing American Catholic community. However, in the later part of the 20<sup>th</sup> century, a dramatic decline in the number of religious in these communities posed a challenge to the American Church and its schools. In spite of the dramatically decreasing membership, the Congregation of Holy Cross continues to sponsor 13 secondary schools in the United States. In light of the decreasing numbers of religious brothers available for the ministry of Catholic secondary education, a concern has arisen within the Congregation and the high school communities about sustaining the Congregation's charism, specifically about how a uniquely Holy Cross school culture will be maintained.

Original documents from the founder of the Congregation of Holy Cross, Blessed Basil Moreau, were used to gain insight into the founder's original vision and philosophy of education. That vision and philosophy influenced a Congregational document, *The Characteristics of a Holy Cross School* (1983), which was the earliest attempt to codify the distinct culture of a Holy Cross school. The *Characteristics of a Holy Cross School* were revalidated and used to formulate a survey to investigate the perceptions of administrators, full-time faculty and board members as to the presence of the *Characteristics* in their schools. All 13 Holy Cross High Schools participated in this

study with 1,221 administrators, full-time faculty and board members completing the survey for a return rate of 55%.

Survey data revealed that the administrators, full-time faculty and board members of the high schools perceived the *Characteristics* to be present in their schools, indicating that a Holy Cross school culture had been formed and maintained in 13 high schools sponsored by the Congregation of Holy Cross in the United States.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the member of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Father Walter E. Jenkins, C.S.C.

9/20/2011

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To my parents,  
whose love gave me life  
and whose faith  
drew me into God's service.

&

To the Brothers of the Congregation of Holy Cross.  
These extraordinary schools are their enduring gift to the American Church.

## Acknowledgements

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My parents, have deeply impacted my faith, love for the Church and desire to serve as an educator. Along with the Brothers of the Congregation of Holy Cross, this dissertation is dedicated to them.

Brother Thomas Dziekan, C.S.C., currently the Vicar General of the Congregation of Holy Cross was crucial in the foundation of what has become the Holy Cross Institute, as he was crucial to the earliest formation of thought behind this study. Brother's friendship and professional support have assisted me greatly in completing this project. Brother Stephen Walsh, C.S.C., was literally the first individual I contacted about this project and he responded to me throughout my journey with characteristic grace and professionalism. His death was a tragic loss to the Congregation and to Holy Cross and secondary education.

Many individuals helped me with various aspects of this project and I am deeply grateful for their professional expertise and courtesy. They are: Brothers Larry Atkinson,

C.S.C., Donald Blauvelt, C.S.C., Jerome Donnelly, C.S.C., Harold Hathaway, C.S.C., Stephen Lamendola, C.S.C., John Paige, C.S.C., Mrs. Heather Gossert, Sister Donna Jurick, SND, and Mr. Joseph O'Connell. These individuals assisted me in validating the original documents of the study and assisted, as well, in developing and validating my survey instrument. The presidents, principals, administrators, faculty members and board members of the 13 Holy Cross high schools in the United States made this study possible.

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I write this acknowledgement now as President of Holy Cross High School in New York. Nearly 900 boys inspire me and remind me every day of how much joy can be found in helping others to find their way, and indeed, to come to know, love and serve God.

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## CHAPTER ONE

### THE RESEARCH PROBLEM

#### Statement of the Problem

The Congregation of Holy Cross, a religious order of men, was founded by Blessed Basil Moreau in post-revolutionary France. Moreau wished to counter what he experienced as the often violent hostility towards religion and the Church, the growth of secularism, and the widespread de-Christianization of his nation by bringing together a group of priests, brothers, and sisters, bound together in a close union of faith and concern, dedicated to a zeal “to make God known, loved and served, and thus to bring knowledge of salvation to others” (Moreau, 1856, p. 7). In the language of the Congregation today, Moreau wished “to be present to a society in search of itself” (Congregation of Holy Cross, 2006, p. 2). Moreau felt called to work for the restoration of the Christian faith and through it for a regeneration of society. The Congregation’s principal work was to be the education of youth (Congregation of Holy Cross, 1985), to assist young people to become good citizens of earth so they might become, as well, good citizens of heaven (Moreau, 1856). Moreau envisioned this endeavor as being explicitly a work of resurrection, of rebuilding, particularly in light of the social upheaval of his day (Congregation of Holy Cross, 2006). As Moreau’s vision took root in the congregation he founded, and that congregation grew and expanded beyond its original foundations in France, that vision came to be expressed in what the Church has termed a charism, a special gift for the building up of the Church.

For the Congregation of Holy Cross (2006), charism has come to be defined specifically as:

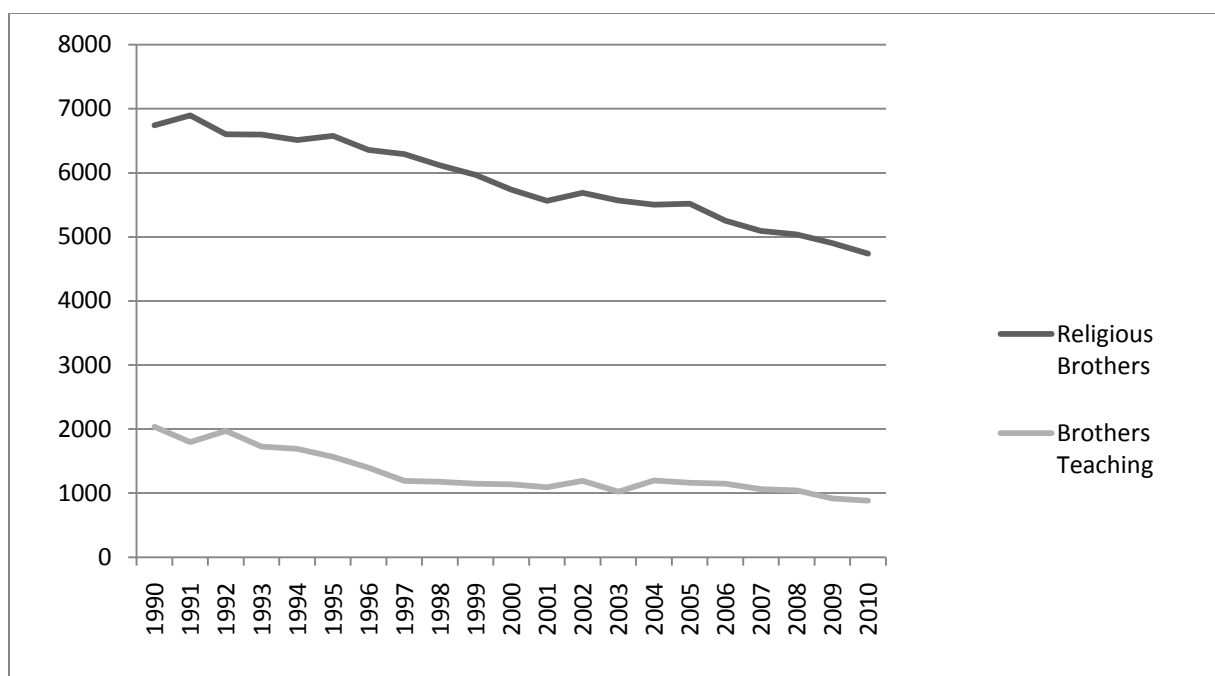
A gift of the Spirit that is given individually or collectively (to persons or to communities) for the common good and the building up of the Church; it is a source of inspiration, a dynamic commitment, and a capacity for realization. (p.1)

For religious congregations, such as the Congregation of Holy Cross which founded and continue to sponsor schools, distinct congregational charisms have often been expressed as unique school cultures (Cook, 2004).

In the years since the Second Vatican Council in 1965, religious congregations have seen a dramatic decrease in numbers of men and women entering and making lifelong commitments to those institutes. In the landmark study by Nygren and Ukeritis (1992), of religious congregations present in the United States, the researchers found that there had been a 45% decrease of brothers and sisters and a 27% decrease of religious priests in the 30 years prior to the study. These data illustrate a decrease in the overall number of religious in the United States and, thus, an overall decrease in the number of religious ministering within Catholic schools. It should be noted, for the purpose of the study, that while the Congregation of Holy Cross is a religious congregation of priests and brothers, the secondary schools of the Congregation in the United States are under the sponsorship of the brothers of the Congregation of Holy Cross. Thus, a focused examination of the data on the number of Holy Cross Brothers is key to a study concerned with the transmission of a religious charism within the cultures of specific Catholic high schools sponsored by the Congregation of Holy Cross.

The data on the number of religious brothers since the 1992 study by Nygren and Ukeritis, presented in Figure 1, illustrate the continuous decline in the total number of religious brothers in the United States and the concurrent decline in the number of religious brothers actively involved in teaching in Catholic schools in the United States.





*Figure 1.* Total Number of Religious Brothers and Total Number of Brothers Teaching in the United States by Year, 1992 to 2009 (Kennedy, 2010)

The Congregation of Holy Cross has, as well, experienced this dramatic decline in membership since the Second Vatican Council. At Congregational General Chapters and in Provincial Chapters in the United States Provinces as far back as the 1980s, the issues of diminishing membership, mission effectiveness, and strategic planning for mission, have been addressed with various calls for study and programming to address these issues. In reaction to the current realities, the Congregation of Holy Cross has employed professional assistance in the area of resource analysis to project membership through 2012. The results of this analysis are illustrated in Tables 1 and 2 (Plante & Moran, 2009). Table 1 illustrates the total Congregational membership demographics for the Congregation in the United States.

Table 1

*Membership by Province and Age Group for the Congregation of Holy Cross in the United States for 2009*

Age Group	Eastern Brothers	Midwest Brothers	South-West Brothers	Total
Under 40	0	0	2	2
40-59	9	8	2	19
60-69	29	42	16	87
70-79	24	56	29	109
Over 80	26	39	22	87
Total	88	145	71	304

*Note.* Data taken from Plante & Moran. (2009). *Congregation of Holy Cross Resource Analysis*. Chicago.

The 13 high schools of the Congregation in the United States are currently sponsored by three provinces of Brothers: the Midwest Province, the Eastern Province and the South-West Province. As illustrated in Table 2, the total number of religious brothers under 70 years of age in The Congregation of Holy Cross in 2014 in the United States is projected to be 49. In spite of the dramatically decreasing membership, the Congregation of Holy Cross continues to sponsor 13 secondary schools in the United States. Thus, in light of the demographic realities of the Congregation in the United States today, the continuing transmission of the Congregation's charism can no longer be the work of members of the Congregation alone. Today, within some Holy Cross secondary schools, there are no members of the Congregation of Holy Cross present as administrators, faculty, or staff personnel. Hence, a concern has arisen within the Congregation and the high school communities about the continuing transmission of the Congregation's charism, and thus the maintenance of a uniquely Holy Cross culture within the secondary schools in the United States (Congregation of Holy Cross, 2004).

Table 2

*Projected Membership by Province and Age Group for the Congregation of Holy Cross in the United States in 2014*

Age Group	Eastern Brothers	Midwest Brothers	South-West Brothers	Total
Under 40	0	2	2	4
40-59	2	4	0	6
60-69	17	14	8	39
70-72	32	54	17	103
Over 80	18	38	25	81
Total	68	112	51	233

*Note.* Data taken from Plante & Moran. (2009). *Congregation of Holy Cross Resource Analysis*. Chicago.

### Background and Need for the Study

Two great social and political events in history form the background and need for this study: the late 18<sup>th</sup> Century's French Revolution and the mid-20<sup>th</sup> Century's Second Vatican Council. The Congregation of Holy Cross is the result of a movement within French society at a moment in its history known for its "iconic responsibility for generating works of charity" (Armstrong, 1995, p.12). The time since the Second Vatican Council was one of renewal and transformation, but with the concurrent diminishment of the number of men and women entering and remaining within religious life. Both of these historical realities are important to consider so as to understand the present need for this study.

In response to the society upheaval of his time, the Bishop of LeMans and several of his priests envisioned a need to restore the shattered system of education within the parishes of their diocese. In 1820, Father Jacques Francois Dujarie, a survivor of the clerical persecutions following the French Revolution, was charged with organizing a group of lay men to assist in the restoration of Catholic elementary education. This small band would be known as the Brothers of Saint Joseph (Catta & Catta, 1955).

Dujarie's health soon began to fail and his concern for the future of the Brothers of Saint Joseph would move him to seek someone to continue this work. Dujarie sought the assistance of another priest of the Diocese of Le Mans, a much younger man, Basil Moreau, who had himself called together a small number of diocesan priests to serve as auxiliaries to what were the pressing pastoral needs of the local church at that time. Moreau saw his new responsibility for the Brothers of Saint Joseph as providential and quickly moved to merge the two groups into what he called the Association of Holy Cross. In time, Moreau sought papal approbation for his fledgling religious congregation. Upon the granting of papal approbation in 1857, the name officially became the Congregation of Holy Cross (Catta & Catta, 1955).

Even before the Congregation was officially erected under papal authority, Moreau sent missionaries, six brothers and one priest, to the United States to assist in the State of Indiana. The work of the Congregation in the United States was initially to be elementary education and providing auxiliary services to the then Diocese of Vincennes. Over the next 75 years, the Congregation of Holy Cross, mostly through the work of its Brothers, would at various times become responsible for some 76 elementary schools in 13 states (Armstrong, 2007). In spite of this rapid expansion into elementary education, the Congregation through the ministry of the Brothers would withdraw from primary education by the turn of the 20<sup>th</sup> Century for several reasons. The most compelling reason for this refocusing of its mission and ministry was the interest of the bishops of the United States, in seeing brothers as taking responsibility for the founding and staffing of high schools in their dioceses throughout the United States (Burns, 1912). By 1921, then Superior General of the Congregation, Father Gilbert Francais, C.S.C., recognized that a

future ministry of great importance was opening up for the Brothers of Holy Cross in secondary education. Francais wrote, “From this time forward the high school is the outstanding vocation of our Brothers” (Webber, 1961, p.5).

Armstrong (2007) credited Brother Eprehem O’Dwyer, C.S.C., and his leadership of the newly constructed and autonomous American province of Brothers, organized after the 1945 General Chapter of the Congregation, with greatly expanding the ministry of secondary education within the Congregation of Holy Cross. Armstrong noted that by 1967 there were 32 secondary schools in the United States staffed by the Brothers of Holy Cross, who numbered over 550, or about 5% of the over 12,000 brothers of all congregations in the United States. A serious and rapid expansion of the ministry of secondary education had taken place in Holy Cross in the first half of the 20<sup>th</sup> Century. By the latter part of the same century, however, the Brothers of Holy Cross had only 19 of their secondary schools remaining, with their numbers actually present in the schools diminishing to fewer than 200 (Armstrong, 2007). Today, in the first decade of the 21<sup>st</sup> Century, 13 high schools remain with fewer than 60 Brothers involved directly in the daily staffing of these schools (Plante & Moran, 2009).

There are several theories for the dramatic decline in the number of individuals entering and making life-long commitments to the Catholic Church’s religious orders and congregations. Some authors have subscribed to secularization theories (Ebaugh, Lorence, & Chafetz, 1996), that is, the social movement to separate from religious or spiritual connection or influences within society, while other observers have applied socio-economic models of cost-benefit to explain why, after the great hope of the Second Vatican Council, there has been such a dramatic decline in numbers relative to religious

congregations. Stark and Finke (2000), who theorize from the cost-benefit model, concluded that while the cost to individuals entering religious life remained high (for example, celibacy and the foregoing of family life) the benefit of a separate and revered class within the Church had been removed. While the cause remains under study and debate, the reality of the decline has been clearly measured and noted. Stark and Finke reported the following sobering statistics:

...in 1965 there were 181,421 nuns, 12,255 brothers and 48,046 male seminarians in the United States. Just five years later in 1970, there were only 153,645 American nuns. During that year, 4,337 Catholic women left religious life...while the number of seminarians had declined by 40 percent and the number of brothers dropped to 11,623. (p. 11)

As the new millennium of Christianity was born in the year 2000, there were 8,448 religious brothers in the United States, or a 36% decline since 1965 (Center for Applied Research in the Apostolate, 2009).

While the number of religious declined in the years following the Second Vatican Council, the Council itself produced documents that called for the renewal of religious life and the strengthening of many of the Church's institutions strongly linked with religious life. Documents on consecrated life, Catholic education, and the Church in the modern world (Congregation for Catholic Education, 1977b, 2002, 2007; Paul VI, 1965a) all recognized the unique contribution of religious men and women to the founding and on-going sponsorship of Church schools. The Congregation of Holy Cross has not been immune to the post-conciliar decline in numbers and yet it maintains sponsorship of 13 high schools in the United States. The ability of the Congregation to maintain sponsorship through the continued creation of a Holy Cross school

culture, in light of the declining numbers of religious present in these schools, is the focus of this study.

### Purpose of the Study

The purpose of this study was to investigate the perceptions of the administrators, full-time faculty members, and board members of the extent to which *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982) are present in the 13 high schools of the Congregation of Holy Cross in the United States. This quantitative study employed a researcher-constructed survey instrument based on a foundational document for the Congregation of Holy Cross' educational philosophy entitled *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982).

### Conceptual Framework

This study proposed that the religious congregations of the Catholic Church possess a unique charism, a particular gift given by God's grace for the building up of the community. This charism is shaped and influenced by the vision of each congregation's founder and finds expression in the communal life and works of the congregation. The secondary schools of the Congregation of Holy Cross are thus influenced and indeed shaped by the charism of Blessed Basil Moreau. The conceptual framework for this study employed an understanding of school culture as a deep pattern of values, beliefs, rituals, and traditions that have been formed over time and that create a distinguishable or unique environment within a school.

Sergiovanni and Corbally (1984) asserted that strong school cultures create an ideology from which students and teachers derive purpose and direction, which in turn

leads to successful educational environments. Deal and Peterson (1990) believed that such an organizational culture is manifested by shared values, rituals, stories, and social networks. Thus, a clear statement of the school's mission illuminates the core values in both word and actions. In strong school cultures, there is little variance in what is stated and what is lived out relative to the mission of the school. MacNeil, Prater and Busch (2009) found a correlation between strong and positive school cultures and higher student achievement.

Cook (2001) observed that "Catholic schools that exhibit a distinctive and cohesive school culture are often associated with religious congregations" (p.4) He further stated that when observing the school culture in these institutions one finds evidence of the founding congregation's charism expressed in the language, rituals and daily interactions of the school community. Cook asserted that charisms provide schools with specialized language that is faith-based. This notion of specialized language, often associated with the study of organizational behavior and culture, helps to shape attitudes and brings clarity to the living out of the stated mission of the school. Contextualizing the values of the Gospel into the reality of a specific school by means of a religious congregation's charism, expressed through the culture that is created, increases the "relevance of the Gospel message for the members of the school community" (Cook, p. 3). Given the overall mission of Catholic schools as learning communities of faith formation and academic excellence, charism expressed as a strong, positive school culture has the potential of strengthening the effectiveness of the mission of a given school associated with a congregational charism.



This study explored how the charism of Blessed Basil Moreau, and thus the charism of the Congregation of Holy Cross, continues to be manifested in the cultures of the secondary schools of the Congregation of Holy Cross in the United States. This study's exploration of school culture, as the observable manifestation of Moreau's and Holy Cross' charism within the secondary schools of the Congregation of Holy Cross, relied on a seminal document in the Congregation's efforts to address the maintenance of the Congregation's charism in light of the uncertain future of religious life in the United States: *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982) presented in Table 3.

Table 3.

---

*The Characteristics of a Holy Cross School*

---

1. A Holy Cross School exists primarily to evangelize and to educate in the faith: (a) religious instruction; (b) spiritual and moral guidance; and (c) campus ministry.
2. A Holy Cross school views itself as part of the local Church.
3. A Holy Cross school serves a diverse population.
4. A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.
5. A Holy Cross school is a community and a family.
6. A Holy Cross school's mission includes helping students to get the best education possible.
7. A Holy Cross school selects and retains teachers with great care.
8. A Holy Cross school's mission includes helping students become active and informed citizens.
9. A Holy Cross School's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.
10. A Holy Cross school helps students to develop all aspects of their humanity.

Table 3 (continued)

- 
- |     |  |
|-----|--|
| 11. | A Holy Cross school provides an orderly learning environment.          |
| 12. | A Holy Cross school provides efficient and well-maintained facilities. |
- 

### Research Questions

This study addressed the following research questions:

1. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the administrators of these schools?
2. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the full-time faculty of these schools?
3. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the members of the boards of these schools?

### Significance

At the beginning of the 21<sup>st</sup> Century, the Congregation of Holy Cross continues to sponsor one primary school, 13 secondary schools, two colleges, and two universities in the United States. Although this study concerned itself with those secondary schools in the United States, the results of this study may inform the ongoing conversation within the Congregation about its charism and the idea of sponsorship at all levels of the Congregation's educational ministries. This study may also be of interest to Holy Cross educators beyond the borders of the United States, given the Congregation's sponsorship of 33 schools in 13 other nations.

The findings of this study will add to the body of work on the Congregation of Holy Cross's founder, Blessed Basil Anthony Moreau and Blessed Basil's vision of education as set forth in his work, *Christian Education*. A contribution may be made by

this research to the statement of a unique Holy Cross charism and may elucidate further how that charism is made visible as an observable school culture. This specific research project will add to the corpus of literature written on Holy Cross education in the United States and serve, perhaps, as a basis for future studies concerning a similar research question within the context of Catholic higher education within the Congregation of Holy Cross. This study is timely in relationship to various realities and developments within the Congregation of Holy Cross and may help to inform matters, such as Congregational restructuring, evolving sponsorship and governance models, and the issues of mission effectiveness.

Recognizing the need to preserve the legacy of Holy Cross education, the Holy Cross Institute was founded in 2005 to preserve and enhance the educational ministries of the Congregation. This research may contribute to the body of knowledge that the Holy Cross Institute seeks to collect and preserve as a way of furthering the mission of the Congregation of Holy Cross. The instrument collected data for this study may be suitable for on-going research on mission effectiveness and the preservation of the Holy Cross charism within the Congregation's schools.

The Congregation of Holy Cross is currently engaged in study and conversation about the restructuring of its provinces around the world. Thus, the potential merger of provinces in the United States is under serious consideration as a means of consolidating redundant governance structures and addressing mission effectiveness in light of fewer religious being actively engaged in the works of the Congregation's mission. This study, concerning itself with the Congregation's charism and the culture of the Congregation's high schools in the United States, may be influential in furthering the Congregation's

conversation about sponsorship and mission as the Congregation in the United States effectively downsizes its infrastructure and attempts to foster the legacy of Holy Cross education.

Although this study concerned itself with schools of the Congregation of Holy Cross, other schools of other sponsoring religious institutes may benefit from this research. Many sponsoring orders and congregations have seen a dramatic decline in the number of religious who are actively engaged in educational ministries (Kennedy, 2010; Nygren & Ukeritis, 1992; Plante & Moran, 2009). The formation that religious received during their training included significant enculturation of the charism of the congregation which, in turn, brought that charism into the culture of the sponsored schools. As religious are less present in these institutions, the matter of maintaining the founding charism within these sponsored schools becomes challenging. While the call of the Second Vatican Council was to increase the role of the laity in the life and mission of the Church (Paul VI, 1965c), the Council and subsequent documents, likewise, reaffirmed the importance of a religious congregation's charism in the mission and ministry of Catholic education (Congregation for Catholic Education, 1977a). This study may assist other religious congregations in their work of mission effectiveness particularly in light of current realities within the American Catholic Church context.

### Definition of Terms

The following terms are used throughout the study and are associated with the Roman Catholic Church, religious life, and Catholic education:

Chapter	A meeting of the elected representatives of the provinces of a religious community; the highest governing authority of a province.
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General Chapter	A meeting of the elected representatives from the provinces of a religious congregation. The general chapter is the highest governing authority of a religious congregation and approves legislation that will govern the congregation throughout the world.
Holy Cross Institute	The Holy Cross Institute is charged with creating a national network among secondary schools, colleges and universities founded and sponsored by the Congregation of Holy Cross in the United States for the purpose of providing resources, programs and events that educate administrators, faculty, board members and students on the unique educational legacy of the Congregation.
Second Vatican Council	An ecumenical council, the 21 <sup>st</sup> of its kind, inclusive of all of the bishops of the Roman Catholic Church throughout the world, convened at Vatican City from 1962 through 1965, to discuss and settle matters of Church doctrine and practice. Also referred to as Vatican II.
Province	A governing structure within religious congregations that organizes personnel within stated geographic boundaries.

## CHAPTER TWO

### REVIEW OF LITERATURE

#### Restatement of the Problem

Religious congregations have contributed notably to the shaping of the American Catholic experience through their schools. Many of these congregations, founded in Europe in the 19<sup>th</sup> and 20<sup>th</sup> centuries, brought to the United States their values, traditions and expertise to sustain and complement the growing American Catholic community. However, in the later part of the 20<sup>th</sup> century, a dramatic decline in the number of religious in these communities posed a challenge to the American Church and its schools. In light of the reality of this decline in the number of active religious fully engaged on a day-to-day basis in American Catholic schools, new models of sponsorship, governance, and preservation came into existence and are currently emerging. The concern of this study, was then, how the traditions, the religious ethos, and the over-riding vision of the founding religious congregation is maintained and renewed as new models of governance and sponsorship take over.

In spite of the dramatically decreasing membership, the Congregation of Holy Cross continues to sponsor 13 secondary schools in the United States. Thus, in light of the demographic realities of the Congregation in the United States today, the continuing transmission of the Congregation's charism can no longer be the work of members of the Congregation alone. Today, within some Holy Cross secondary schools, there are no members of the Congregation of Holy Cross present as administrators, faculty, or staff personnel. Hence, a concern has arisen within the Congregation and the high school communities about sustaining the Congregation's charism, and in that context the

maintenance, or abiding presence, of a uniquely Holy Cross culture within the secondary schools in the United States (Congregation of Holy Cross, 2004).

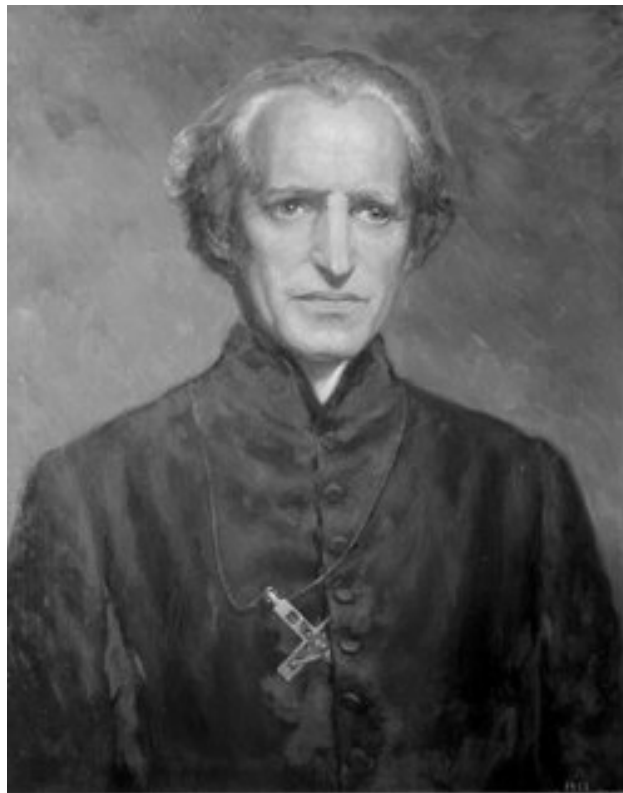
### Overview

The review of related literature for this study will include literature that encompasses several disciplines in order to place the problem in a historical as well as theoretical context. Given the study's focus on the Congregation of Holy Cross and its schools, literature on the founder of the Congregation, Blessed Basil Moreau, C.S.C., is essential to appraise Moreau's vision for religious life and education. Placing Moreau in his socio-historical and cultural context to fully appreciate his particular approach to Catholic schools is essential to understanding that approach. In establishing Moreau's vision, literature will then be considered that is foundational to understanding how his vision became the charism of the Congregation of Holy Cross. The underpinnings of this study include literature on culture as a broad phenomenon of received attitudes, goals, values, practices and then, more specifically, as a lens through which to study and understand organizations such as schools. Finally, the concept of charism, a theological construct, will also be explored and understood as it relates to how a religious congregation's charism sustains and invigorates school culture. Recent studies on charism as culture will be presented along with material that is crucial to understanding this phenomenon within Catholic schooling.

### Blessed Basil Anthony Moreau, C.S.C.

As the child of a devoutly Catholic family in post-revolutionary France, Basil Anthony Moreau (Figure 2) is best understood in the context of his time. Likewise, as a priest, scholar, educator, and religious founder, Moreau's vision is best conceived, or

apprehended, by the content of his faith and his understanding of Divine Providence (Barosse, 1969; Smith, 2004). The vision of a young priest in the Loire, devoted to the Christian education of youth, would one day lay the foundation of an international religious congregation of men and women. This congregation would take his vision everywhere, rendering it feasible and viable in schools on nearly every continent of the globe. It would also serve to define the heart and charism of the Congregation as Blessed Basil Moreau (Congregation of Holy Cross, 1985) delineated in his writings.



*Figure 2.* Portrait of Blessed Basil Anthony Moreau, C.S.C.

### *Early Life and Education*

Basil Moreau was born the ninth of 14 children to a modest family in Laigne-en-Belin, a small village near Le Mans, France on February 11, 1799, the final year of the French Revolution. Moreau's parents, devout Roman Catholics, were active in the



underground Church during the years of persecution following the French Revolution (1789-1799). The Revolution left many of the institutions of the Church in France in ashes. As the primary educator of youth in pre-revolutionary France, the dissolution of Church schools left a void in French society (Palmer, 1985). A suspicion of faith grew from the Church's close association with the monarchy and from the new reality of secularism that dramatically impacted all ecclesial realities, including the Church's institutions. Basil Moreau himself did not begin formal schooling until he was nine years old in large part due to the socio-political realities of his day and his family's limited economic means. When he did begin school, it was in the parish rectory and under the instruction of the parish priest. Basic literacy and mathematics were the standard of the day for Moreau. He was a good student and was noted as a gifted child by his teacher (Barosse, 1969; Catta & Catta, 1955; MacEóin, 2007).

If Moreau's pastor did not pick up on Moreau's intellectual ability and piety, the young man would have ended his studies long before attending secondary schooling. Given the limited economic means of his family, Moreau's father being a working middle class wine merchant with a large family, only the generosity of an anonymous patron allowed Moreau to continue his education at a boarding school, the only model of secondary education in existence in France at the time. College Chateau-Gontier opened up a world of possibilities for young Moreau. The faith of Moreau's family, along with his father's devotion to his son's future, are obvious in the story of Moreau's departure from home for secondary school. In 1814, only a short time after Napoleon went into exile, Moreau set off to high school 60 miles away from his home village. His father walked the whole way with him, helping him carry his belongings. After meeting with

the school's principal upon arrival that same day, the elder Moreau walked back to his family home. Faith and family were Basil Moreau's bedrock along with education, all of which would become the key to unlocking the potential of a gifted young man (Catta & Catta, 1955; MacEóin, 2007).

Boarding school did not uproot or destroy the foundation given to Moreau by his family, a foundation of faith, simple living, and restrained character. In fact, the opposite occurred. Boarding school, while developing young Moreau's already keen intellect, actually confirmed in him the values of his home and native village for the better (MacEóin, 2007). At the time, Moreau's high school was under the direction of a priest, Father Horeau, himself a survivor of the clerical persecution of post-Revolutionary days. Years before Moreau was born, a government, hostile to the Church and suspicious of its schools, had jailed Horeau and the school's entire faculty, dispersed its students, and converted the the six hundred year old school into a stable. But Horeau, young Basil's new mentor, had survived the terrible storm. Once released, Horeau began to reorganize the school and rebuild a place of learning grounded in the Christian system of education (Barosse, 1969; Catta & Catta, 1955; MacEóin, 2007).

In secondary school, Moreau thrived and gained a reputation as a leader who often organized things and kept them going. Moreau was influenced in these days by the zeal of Father Horeau. Horeau, for his part, highly regarded Moreau as young man of keen intellect and clear potential for the leadership of others. Moreau completed his secondary studies within two years and was then faced with another challenge to his educational future: how to pursue studies for the priesthood in a nation which had dismantled its seminaries (MacEóin, 2007).

From the time of the French Revolution until 1810, Le Mans, the home diocese of Basil Moreau, had no major seminary. Only in 1816 did the Bishop of Le Mans found a permanent home for his seminary at St. Vincent's Abbey. Moreau enrolled in St. Vincent's as a member of its first class. Excelling in his studies and his spiritual formation, Moreau was ordained 18 months prior to reaching the canonically required age of 24, gaining the necessary dispensation in part due to his intellectual and moral standing, and the reality that his home diocese was in desperate need for priests. Ordained in August of 1821 at the Visitation Convent Chapel of the Sacred Heart, due to restoration work being completed on the Cathedral of Ste. Julien in Le Mans, Moreau celebrated his first Mass in his home parish in the presence of the pastor, Father Le Provost, who had encouraged his education and promoted his vocation to the priesthood (Catta & Catta, 1955; MacEóin, 2007).

### *Priesthood*

Although Napoleon himself recognized a need for a reconciliation between the Church and French society, his exile left much work to be done (MacEóin, 2007). Thus, the early years of Moreau's priesthood were preoccupied with the ecclesial task of the day: the restoration of the Church in France and the re-establishment of her institutions. Most of the pastors and teachers in France prior to the Revolution were priests and religious who were forced into exile. Thus, by the 1820s, much of the nation was illiterate, ill-catechized about the faith, and without the benefit of regular reception, or reception at all, of the Sacraments. As a young priest, and as the product of his family and education, Moreau was deeply concerned about the restoration of the Church in his beloved country. As he was regarded throughout his life, Moreau, as a young priest, was

a gifted and effective preacher who often went from parish to parish preaching parish missions and offering the sacraments. Moreau's itinerant ministry was purposeful: to rekindle the neglected faith in towns and villages throughout the region of the Loire (Catta & Catta, 1955).

### *The Year 1835 and Beyond*

Ordained for 14 years, the year 1835 was a turning point in Basil Moreau's life and ministry. In 1835, Moreau became the assistant superior of the seminary in Le Mans where he became a popular and inspiring teacher (Barosse, 1969). At this time in Moreau's life, his zeal for the rebuilding of the Church would inspire him to call together a band of diocesan priests, the Society of Auxiliaries, to serve as assistants to the local parishes and aid him in the ministry of parish mission preaching. In that same year Father Jacques-Francois Dujarie, an older priest of the Diocese of La Mans who was ordained in secret and had survived the persecutions of the Revolution, would seek Moreau's assistance. In 1820, Dujarie founded a band of religious brothers to teach and to re-establish parish schools throughout the diocese. By 1835, Dujarie was in failing health and the future of the Brothers of St. Joseph was uncertain. Once again, Basil Moreau responded to a need of the local Church, one that very much resonated with his own vision for the future of the French Church. In 1837, under the leadership of Basil Moreau, the Brothers of St. Joseph and the Society of Auxiliary Priests merged communities by signing the Fundamental Pact of Union, thus becoming two equal societies of lay and clerics in one congregation, the Congregation of Holy Cross. The principal work of the new community, Congregation of Holy Cross, which took its name

from a neighborhood in Le Mans called Santé Croix (Holy Cross), would be the education of youth. (Barosse, 1969; Catta & Catta, 1955; MacEóin, 2007)

### *Influences on Moreau's Vision*

The realities of Moreau's cultural and political context are key to developing an understanding of his vision for education and his eventual founding of the Congregation of Holy Cross (Fitzgerald, 1937; MacEóin, 2007). Moreau's life and times were tumultuous and the cultural and political landscape of France and the Church at that time were deep influences on his personal development. Moreau was born in France during a time of great upheaval due in large part to the effects of the Enlightenment and the Revolution. As a boy, a high school student, a seminarian, and young priest, most of Moreau's mentors had survived the Reign of Terror (June 1793-July 1794) and had emerged not only with their integrity, but also with a new zeal to rebuild the Church in France, especially through the education of young. Moreau himself was born in the final years of the First Republic (1792-1804) and had started primary school in the period of the First Empire of Napoleon (1804-1814). Later, during the Restoration of the Monarchy (1815-1830), the young Moreau would go to secondary school, attend seminary, and be ordained a priest (MacEóin, 2007; Schmitz, 2007).

Moreau's major life-work, the founding of the Congregation of Holy Cross, came after the Revolution of 1830 and during the short-lived Second Republic (1848-1852) and Second Empire (1852-1870). Each of the changes in the socio-political landscape of France, from the time of the Revolution to the establishment of the Third Republic in 1870, influenced the life of Basil Moreau. Thus social upheaval was a reality in Moreau's life and its impact would be evident in his life's work and in formulating his vision for

that work. A Church and her institutions in need of restoration had left a void in French society, a society reeling from decades of cultural and political upheaval (Schmitz, 2007). The rise of secularism also propelled the young and religiously devout Moreau to put forth a vision for resurrection, the resurrection of the Church, her institutions, and French society.

### *Moreau's Vision*

As a man of devote faith, Moreau viewed the rise of secularism as a sign of spiritual deprivation, divorcing people from God, and exposing them to hopelessness and of lack direction (Miller, 2008). In Moreau's assessment of society, the young needed an education that placed faith and reason side-by-side (Giallanza & Grise, 1984). Moreau's vision of education was humane, heart-felt, faith-filled, holistic, and ultimately hopeful. This vision of Moreau (1835-1867) was spelled out in his *Circular Letters* (Giallanza & Grise, 1984) to the fledgling religious communities of Holy Cross. These letters were very important because they often addressed some of the greatest challenges facing Holy Cross religious at the time.

### *Circular Letters*

As superior of the Brothers of St. Joseph and, then, later as head of the Congregation of Holy Cross, Moreau wrote and circulated more than 200 letters to the membership of the religious family under his care. Most of these circular letters focused on temporal matters and the matters central to Moreau's own life, that of the spiritual realm. While there are texts addressing religious formation, mission, and the good stewardship, there are also numerous letters pertaining to Moreau's vision for the principal work of the Congregation of Holy Cross: education. For example, in his first

circular letter (1835), Moreau discussed the curriculum of a boarding school at the Motherhouse in Sante-Croix in which “French, Greek and Latin will be taught” (As cited in Giallanza & Grise, 1984, p.19). In this same letter, Moreau spoke of the necessity for the brothers to work closely with the local pastors, in whose parish they taught, and to deal respectfully with the civil authorities, especially suspicious ones, with whom they come in contact.

In 1849, Moreau received good news from the government of France that prompted him to write Circular Letter 36. In this letter he articulated his aspirations and vision for Holy Cross education. The educational institution at the Motherhouse of Holy Cross in Santé-Croix had just received full educational rights from the government, making it one of the first non-state sponsored schools granted such recognition. The new reality of official government sanction inspired Moreau to write, “For a long time, as you know, I had been taking steps to obtain this concession which I deemed absolutely necessary for an establishment which was to serve as the motherhouse of our association” (As cited in Giallanza & Grise, 1984, p.27). On January 12, 1849, Moreau was also granted “complete teaching liberty” which, as he stated, he “had coveted so long and so fervently” (As cited in Giallanza & Grise, 1984, p.27).

Moreau’s (1849) Circular Letter 36 contains material well known and frequently quoted by current educators in the Holy Cross tradition. In fact, the words of Moreau put forth in this particular letter, presented below, are a foundational vision statement by this religious founder:

We can state in a word the kind of teaching we hope to impart. Even though we base our philosophy course on the data of faith, no one need fear that we shall confine our teaching within narrow and unscientific boundaries. No, we wish to accept science without prejudice, and in a manner adapted to the needs of our

times. We do not want our students to be ignorant of anything they should know. To this end, we shall shrink from no sacrifice. We shall always place education side by side with instruction; the mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for heaven. (As cited in Giallanza & Grise, 1984, p.28)

This early articulation of Moreau's (1849) educational vision found in the *Circular Letters* is presented more fully in Moreau's 1856 manuscript entitled, *Christian Education*.

#### *Christian Education*

*Christian Education*, an unpublished manuscript written by Moreau (1856), provided direction to members of his young Congregation as they engaged in the work of founding and maintaining schools. The work is not simply a blueprint for school organization, though there are many practical statements in it, nor is it an in-depth exposition of a pedagogical model in a modern sense. Rather, and perhaps more importantly, it is a statement of educational philosophy, and one of vision and direction by modern standards. This vision was put forth for others after Moreau had been involved in the education of youth himself for more than 20 years.

In light of the society in which Moreau lived, which had been bereft of a formal educational system for almost a generation, *Christian Education* is, in fact, a development of Moreau's own thought and vision based on two significant realities in his life: his own reflection on the educational endeavor and his theological anthropology (Moreau, 1856). The latter might be further understood as an appraisal of how he viewed human experience as a believer and ultimately as a Catholic. Moreau knew the limitations of a struggling French system of education, including the limitations of the traditional pedagogies of past Catholic educational methods (Fitzgerald, 1937). In



addition, Moreau's own understanding of Catholic theology, which highlighted a positive and hopeful view of human creation reflecting the image of the Divine Creator, allowed Moreau to focus his own pedagogy in a very humanist direction. For Moreau, the act of educating was deeply personal, for it was about extending and deepening a person's understanding of the realities of human existence, which were created and saved by a loving God, the giver of all gifts. Moreau's manuscript is practical and straightforward with an underlying message throughout that stresses the importance of creating a distinct kind of educational environment in an institution sponsored by the Congregation (Schmitz, 2007). Those entrusted to this daily task of teaching are asked to see it as a sacred duty (Moreau, 1856).

*Christian Education* (Moreau, 1856) is divided into three sections entitled: *Teachers and Students, Maintenance and Direction of Schools, and Formation of Students to the Christian Life and the Means to Assure Their Perseverance*. *Part One* is subdivided into two sections: *Teachers and Their Relationships With Students* and *Students and Student-Teacher Relationships*, which provide the reader with the clearest statement of what is at the heart of Moreau's understanding of education in the Christian tradition.

For Moreau (1856), all things were placed in relation to God and were about the human-divine exchange in that relationship. Thus, he began his treatise on Christian education with an explanation of how teaching is a special call that one must receive by God. Moreau wrote at the beginning of *Section One*: "Since God alone provides the means for the successful accomplishment of any task, it seems evident that a person needs to be called by God to be an effective teacher" (p.4). In addition, Moreau

expressed a keen sense of the challenges of such a divinely inspired vocation when he further stated: “Without this call to teaching, how will anyone be able to put up with everything that teachers face daily?” (p.5). Moreau continued, in this section, to acknowledge the exhausting nature of teaching and expressed concern that teachers find time for their own interests and their own spiritual lives.

Before moving to the qualities that he considered as essential for a teacher to possess, Moreau (1856) expressed a central theme in his own theological understanding of the Christian life: that of Divine providence, the belief that all things are influenced by a benevolently Divine plan. As such, the Divine call to teach, through Divine Providence, allowed teachers to “work towards building Christian values in the young as well as towards giving them the knowledge they need” (p.6).

There are nine “qualities” that Moreau (1856) considered essential for being an effective teacher of young people. Those qualities are set out clearly in *Section One* of *Christian Education* and provide the foundation of Moreau’s pedagogy. The nine qualities necessary for Christian educators to possess in the vision of Moreau are: faithfulness, knowledge, zeal, vigilance, seriousness, gentleness, patience, prudence, and firmness.

*Faithfulness.* Faithfulness, according to Moreau (1856), is “a virtue that draws us to fulfill faithfully our duties to God” (p. 4). The vocation of the Christian educator is primarily to lead students closer to God, to “not cease reminding students of Christian commitments, the works of God and the effects of the sacraments” (p. 4). In light of Moreau’s views of his own French society, the virtue of faithfulness was also necessary as a means of “helping students to become able to deal with the values they will find

opposed to Christianity” (p. 4), as well as a means of fostering within students a devotion to the sacred.

*Knowledge.* In the quality of knowledge, Moreau (1856) desired that Christian educators not simply acquire the necessary corpus of a subject area but also acquire the skills necessary to be successful in transmitting that knowledge to the students before them. Moreau wrote, “To teach with success, teachers must know good methods, be skillful in applying these methods, have clear ideas, be able to define exactly, and possess language that is easily understood and correct” (p. 5).

*Zeal.* “Zeal,” wrote Moreau (1856), “is the great desire to make God known, loved and served and thus to bring knowledge of salvation to others” (p.5). The very act of teaching, in the mind of Moreau, flows from this central virtue. It is impossible to be successful at Christian education without a great inner desire, born of one’s own faith, to lead others to God, and thus to a knowledge of salvation.

*Vigilance.* Vigilance is the virtue that makes a Christian educator attentive to the outcomes of one’s duties and assignments. For Moreau (1856), an educator exhibits vigilance in the classroom when he or she can balance watchfulness with over-concern. Being alert and observant of students is necessary, but over-concern, which can paralyze one’s ability to act in the best interest of students, is harmful. This idea suggests a serious but respectful manner in dealing with students, one that is not overbearing or controlling.

*Seriousness.* As with all things, for Moreau (1856), seriousness is always defined in the context of faith. Moreau wrote, “Seriousness is a virtue that assumes a mental maturity and wisdom in the one who possesses it, along with a real faith in the presence

of God” (p. 6). Such a virtue would allow teacher to exercise authority and leadership and so inspire respect from their students.

*Gentleness.* This “filling of the soul with the Spirit so as to moderate anger,” is for Moreau (1856), “the result of a patience that never tires and of a self control that keeps everything under the guardianship of reason and faith” (p. 6). Gentleness permits teachers to endure all the difficulties that one experiences in the classroom that are associated with schooling in general. There is a Christo-centric nature to this quality, which in the vision of Moreau requires one to be conformed to the living example of Jesus Christ in order to be able to teach effectively and to possess this necessary virtue of gentleness. “Teachers,” Moreau wrote, “who make no effort to acquire the gentleness of mind and heart that was recommended by Jesus Christ are really to be pitied” (p.6).

*Patience.* “Anyone who knows young people,” Moreau (1856) wrote, “easily recognizes the necessity of patience, which is the only thing that permits teachers to rise above the difficulties inherent in educating youth” (p. 6).

*Prudence.* Moreau (1856) viewed the educational endeavor as complicated, involving three different groups of people: students, parents, and society. Thus, the ability to decide the best approach, the more balanced one, when interacting with these three different groups was necessary. Prudence, for Moreau, “was the virtue that helps us decide the best way of reaching our goals and that helps us work against the obstacles standing in the way of reaching them” (p. 8).

*Firmness.* In illustrating the quality of firmness, Moreau (1856) relied on Biblical references concerning how God’s Providence governs the world with strength and

gentleness. “That,” Moreau stated, “is the model that teachers must follow if they wish to succeed in educating young people” (p. 9).

The main focus of *Part One* of Moreau’s *Christian Education* provided a profile of the ideal Holy Cross educator. *Part Two* of Moreau’s manuscript focused on the realities of the student and how students might interact with teachers.

Given his 20 years experience of teaching, and his leadership of a group of teaching Brothers, Moreau (1856) wished to articulate that experience in *Chapter Two* of his work where he addressed the reality of education as a difficult yet worthwhile task. In addition, Moreau’s keen understanding of young students was most clearly developed. For these reasons, the second chapter of *Christian Education* is best termed student-centered. Although it addresses many types of student problems, such as young people who are spoiled or who have poor upbringings, unintelligent young people, and self-centered young people, its underlying purpose is to remind teachers that they ought “never forget that all teaching lies in the best approach to an individual student” (p. 10). Long before learning styles and theories of social work and psychology entered into the educational arena as formative realities for teachers, and indeed tools to their craft, Moreau envisioned creating an educational environment that was tailored to the needs of the individual student. He wrote, “It would be a mistake to open a school imagining that all the students will be alike in character and conduct...Providence varies all of its works” (p. 10). Realizing that young people’s needs were many and varied, Moreau attempted to address, perhaps, the most obvious challenges to his readers, the various types of student problems that he observed. There is firmness in Moreau’s tone in this section.

As of a man with a vision he believed a resolute approach was the best approach. There is, as well, an overarching tone of concern, compassion, and an expression of true zeal for the ultimate end that he established in the beginning of his work, the idea that education lifts up the human reality and leads it to the salvation already acquired for humanity in the sacrifice of Jesus. Thus, to prepare good citizens for this life and the next was the aim of Christian education. He also believed that one must have a sense of the human condition and for this reason Christian education must use every means possible to move the hearts and minds of students closer to God. Consequently, a well ordered learning environment was an important tool to achieve this ultimate goal, which Moreau (1856) addressed in *Part Two of Christian Education*.

Once again, the society in which Moreau lived must be considered when placing *Part Two* of his *Christian Education* in the context of the manuscript's purpose. Moreau (1856) was detailed about many things in *Part Two*, from the location of the school to admissions policy; from to the use of holy water to bless the students to the specifics of penmanship; and, from policies of punishment to methods of reward. The section was written by a man who had a great deal of experience in the classroom as a professional educator. Indeed, he was at home in a school. For this reason the text provides a detailed account of the kind of culture that Moreau desired in a school: well ordered, academically sound, and with practices in place for student development that were firm but mediated by teachers who exhibited a gentle, caring concern for each individual. In the words of Moreau, teachers should "try to convince the students that you are their friend, that you have as our goal only their advancement and their good, about which you should show yourself more occupied than with your own comfort or pleasure" (p. 36).

Moreau's (1856) purpose was single-hearted and stated in the opening words of *Christian Education*; he wished students to have a positive impression of religion. He wished to form students' hearts and to develop within them a positive response to religious practices. He viewed this as a way to assist young people in grasping the reality of salvation. Moreau, thus, concluded his manuscript with a section on mission that addresses the formation of students in their Christian faith and how educators can assist students in a lifelong perseverance of religious practice. Moreau was direct in his words, and reiterated the centrality of faith to the purpose of his educational vision:

Thus far we have considered only the question of teaching and you have addressed yourself only to the minds of your students to initiate them into the first elements of human knowledge. You have not yet learned how to make of them Christians conformed to Jesus Christ; nevertheless, such is the principal goal of your mission among the young. To what end would it serve the students to know how to read, write, calculate, and draw, or to possess some notions of history, geography, geometry, physics and chemistry, if they were ignorant of their duties to God, to themselves and to society or, while knowing them, they did not conform their conduct to that knowledge? It is up to you, then, after the pastor and the parish, to teach all that to your students, and get them to practice it as much as is in your power. You will do this by teaching them the Catechism, bringing them to prayer, the singing of hymns and attendance at Mass, to the regular reception of the sacraments and the meetings of youth. (p. 81)

Moreau ultimately viewed the regular reception of the sacraments as the greatest means to “acquire virtue and to persevere in it” (p. 91). In all this, the role of the teacher in religious formation was, for Moreau, a sacred task that required great personal zeal for the practice of the faith.

### *Summary*

In relation to other founders of his time and of times and periods before him, Moreau was not a prolific writer. The corpus of literature attributed to Moreau's (1856) own hand is limited to his *Circular Letters* and to one manuscript, *Christian Education*,

which was distributed to his young religious congregation and their lay collaborators in education. *Christian Education* itself remained widely unavailable to the Congregation of Holy Cross during its American expansion into secondary education. It was translated into English more than 120 years after its writing, and 40 years after the last Holy Cross High School was founded in the United States. In the past 30 years, both Moreau's Circular Letters and *Christian Education* have served as foundational literature in the Congregation's attempt to process and articulate the vision of their founder, especially in relation to the on-going sponsorship of secondary schools in the United States.

Moreau (1856) concluded the introduction to his manuscript with an exhortation to his religious, reminding them of his lifelong focus and hope for the ministry of Christian education: "Hurry then; take you this work of resurrection, never forgetting that the special end of your institute is, before all, to sanctify youth" (p. 2). The spirit of the priest, founder, and educator that was Basil Moreau is best expressed by what the Church has called a charism, a unique gift, given at a special time, for the building up of the community of believers.

### Charism

The notion of a charism, although a Biblical concept, was more substantially presented as a theological construct during the Second Ecumenical Council of the Vatican, more commonly known as Vatican II (1962-1965). The Council called the faithful, lay and religious, to search for their unique place within the Kingdom of God and the institutional Church, which was to be understood as firmly placed in the modern world. To understand their place in the modern world, the religious congregations of the Church were encouraged to revisit their founding charisms. Those charisms of individual



religious congregation, especially for many of the congregations present in the United States, were closely associated with the education of youth as envisioned by the founders of these congregations. As Cook (2004) noted, the “distinctive identity and culture of religious-order schools most likely arise from the charism of the sponsoring religious congregation and its founder” (p. 19). Given the centrality of the term charism to this study, a review of literature related to that term was undertaken to provide a definition and to place it in the context of the larger area of Catholic education and then, more specifically, within the context of Catholic education within the Congregation of Holy Cross.

The term *charisma*, of Greek origin, was introduced to Christian Biblical thought by Saint Paul in his First Letter to the Corinthians (Rahner, 1974). It was a gift of free grace given by God for service to the community (Nardoni, 1983). Of the 17 appearances of the word charism in the Christian Scriptures, Paul used the term 14 times in his writing (Nardoni, 1983). The purpose of these gifts are always for the community; and these gifts are “graces of the Holy Spirit which directly or indirectly benefit the Church” (John Paul II, 1997, p.9).

The corpus of literature produced by Vatican II (Paul VI, 1971) contains the use of the term charism, especially as it relates to a sense of the founding vision of religious congregations, but it more fundamentally refers to the earliest days of the Christian community. The notion of charism was among the many theological constructs employed to engage the reality of the Church within a modern context yet deeply rooted in an ancient tradition. The documents of the Second Vatican Council sought to refocus the Church on its earliest experiences as a community of faith, animated by the Holy

Spirit, born out of the narrative of the life, death and resurrection of Jesus Christ. With Jesus as the central figure of the narrative of the early Church, and with a desire to be ongoing receptors of the graces of the Holy Spirit, the Church would come to a new self-understanding of its mission in the modern world. From this desire to renew the Church through a careful examination of its roots, the Council further encouraged religious congregations to engage in a similar process within their own narratives. To understand their place in the modern world, to reinforce their current mission effectiveness, and to assist in their renewal, religious congregations needed to engage in a self-examination, a self-examination which would engage the founder's original vision, or charism, as a means to evaluate the congregation's place with the Church today. In the case of religious congregations, a particular charism is inexplicably linked to the founder's vision and rooted in the founder's early direction of the congregation (Renfro, 1986). For many of the congregations, including the Congregation of Holy Cross, the founder's charism was inexplicably linked to Christian education.

Many of the documents of Vatican II, and subsequent statements by the Church, have supported the notion that there is something unique about Catholic education (Congregation for Catholic Education, 1977a; Paul VI, 1965b), about the Catholic school, and the roles various individuals and groups play in creating these special environments. The roles, in reality the ministries, of Catholic educators are the manifestation of charisms equally unique to both lay and religious administrators and teachers (Congregation for Catholic Education, 1977, 1988, 1997, 2002, 2007; Paul VI, 1965a; Sacred Congregation for Catholic Education, 1982).

The concern of this study was how the charism of a founding religious congregation is expressed as an observable school culture. Foundational to the congregation's charism is that which Paul VI (1971) stated was the charisms of the founders. Pope Paul VI went on to challenge religious congregations to reflect upon their history and understanding of their founders to find renewed purpose in the modern age.

Only in this way will you be able to reawaken hearts to truth and to divine love in accordance with the charisms of your founders who were raised up by God within His Church. Thus the Council rightly insists on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity. (p. 6)

#### The Founder's Charism and the Congregation of Holy Cross Today

The Congregation of Holy Cross's history with its founder was a complicated one for many years. In his later years, Moreau was alienated from the male component of the Holy Cross family that he had founded. As the Congregation grew beyond France, conflicts and complications arose which often centered on differences in management styles and priorities. The fast-paced expansion of the American wing of the Congregation at the University of Notre Dame placed great financial strain on the Congregation in France. Internal conflicts eventually led to the founder of the Congregation, Moreau, being deposed as Superior General. Thus, at his death, Moreau was in the care of the Marianite Sisters of Holy Cross in Le Mans (Barosse, 1969; Catta & Catta, 1955; Fitzgerald, 1937; MacEóin, 2007).

This difficult history placed a unique challenge before the Congregation of Holy Cross as Vatican II called for a re-examination of the founder's vision. Though there had been a movement for some time to reclaim Moreau as the central figure in the Holy Cross story, Vatican II provided the necessary mandate to begin this work in earnest. The

realities of diminishing numbers of vocations since Vatican II and the subsequent need for increased lay involvement in the mission and ministry of the Congregation of Holy Cross have both amplified the efforts of members of the Congregation of Holy Cross to attempt to state clearly Moreau's charism. *The Constitutions of the Congregation of Holy Cross*, promulgated on September 15, 1988, are evidence of a desire within the Congregation to be more intentional in relationship with its founder. This intentionality on the part of the Congregation is stated clearly in the historical note section of the 1988 *Constitutions*:

The Second Vatican Council instructed every religious institute to reappraise its own specific character and mission and then to formulate revised constitutions. The constitutions published by the general chapter of 1986 followed two decades of deliberation and were a conscious attempt to return more closely to the ideal of Basil Moreau. (p. ix)

This attempt to realign the life of the Congregation with the founder's vision was a large step forward in reclaiming both Moreau's spiritual and educational legacy, especially in desiring to be more explicit in expressing the charism of Moreau in the life and ministry of the Congregation. It would, however, take another 18 years before the Congregation would, in 2006, make a further and more exacting statement on its charism. In 2006, the Congregation of Holy Cross issued a document entitled *The Charism, Spirituality, Mission and Common Values of Holy Cross*, which defined the Congregation's charism as a ministry "to renew the Christian faith, to regenerate society, to 'bring about a better time' by a constant response to the most pressing needs of the Church and society" (p. 1).

In the early 1980s, the American provinces of the Congregation of Holy Cross began to recognize that diminished religious vocations would have an impact on the

mission of the schools founded and run by the Congregation. Documents of provincial chapters called for study, discussion, and a systematic approach to addressing the question of the Congregation's legacy in secondary education in the United States. Moreau's one manuscript on his educational vision was inaccessible at the time to the religious of the Congregation of Holy Cross in the United States, for it had not been translated into English. Formation programs were slowly addressing the matter of the founder of the Congregation through a renewed interest by Congregational leadership, impacted by the mandate of Vatican II. The traditions of the Congregation, and, thus, the charism of Basil Moreau were part of an oral tradition, but little was codified and thus little was studied in a formal way.

In 1982, the Provincial Chapter of the Congregation of Holy Cross's South-West province legislated that a statement be produced that defined the characteristics of a Holy Cross school. This mandate was in response to the growing reality that the legacy of Holy Cross education, if not its existence, was in jeopardy due to the ever growing crisis in attracting religious vocations in the United States. Given that the Holy Cross tradition was, to this point, mostly an oral tradition, the matter of telling the story in a new way became crucial. With fewer Brothers in the schools, who was to tell the story and thus carry on the charism? The mandate was carried out by four Holy Cross Brothers (Donald Blauvelt, Stephen Walsh, William Nick, and Joseph Connell), who gathered to reflect on their experience of Holy Cross education and to codify a list of the characteristics of a Holy Cross school. Their intention was to produce a document, born of their experience, which could be used to expand the number of storytellers within the Holy Cross tradition. Brother Stephen Walsh, C.S.C., one of the authors of the document *The Characteristics*

of a *Holy Cross School*, noted at the completion of the original list, that he was aware of a document, written by Moreau, which had not been translated but which stated Moreau's ideas of education. *Christian Education* was translated soon afterward.

In the words of Brother Stephen Walsh, "the miracle of *Christian Education* was that we discovered a language and a philosophy which corresponded to our experience" (personal communication, August 12, 2009). In essence, the translation and publication of *Christian Education*, being completed after the writing of the *Characteristics of a Holy Cross School*, uncovered, that Moreau's vision, his charism, was alive within the schools of the Congregation. However, this reality was not because of an explicit understanding of Moreau's vision put forth in any written form previously accessible to those founding and maintaining Holy Cross schools in the United States. The founder's vision had somehow been transmitted through the lived experience, and formation programs of the Congregation of Holy Cross. With common themes between the *Characteristics of a Holy Cross School* and Moreau's *Christian Education* being strong and obvious, the *Characteristics* were published as a preamble to the English translation of *Christian Education*, now available to Holy Cross educators in the United States.

#### *Summary*

Charism can be understood as a special gift, given by God at a specific moment in time for the building up of the Kingdom of God on earth. This gift is most often transmitted or made obvious by an individual or a group who responds to a need within the Christian community. The Second Vatican Council urged those in religious life to consider the original vision of the founder as a way of renewing, in a modern context, the charism specific to their religious congregation. For the Congregation of Holy Cross, the

mandate of Vatican II had special significance in light of the Congregation's difficult history in relationship to the founders last earthly days and the subsequent lack of focus on the founder's charism for more than 100 years.

This renewed interest in Moreau coincided with the reality of decreasing vocations to the Congregation in the decades following the Council, and thus, the concern of how to maintain the schools founded by the Congregation. Efforts have been made by the Congregation of Holy Cross to express, in a codified way, the charism of Moreau. These efforts have led to a corpus of literature that puts forth Moreau's vision in various formats including his *Circular Letters* (1998), and his manuscript *Christian Education* (1856). That vision is also expressed in the Congregations' self-understanding of its charism in more recent documents including, *The Charism, Spirituality, Mission and Common Values of Holy Cross* (2006), *The Characteristics of a Holy Cross School*, (1983).

### The Concept of Culture

The study of cultures is extensive and definitions of the concept of culture are numerous. The renowned anthropologist, Benedict (2005), defined culture in the following way: "A culture, like an individual, is a more or less consistent pattern of thought and action. Within each culture there came into being characteristic purposes not necessarily shared by other types of society" (p. 8). Implicit in Benedict's definition is the notion that culture is a shared experience, but an experience that might be unique to a group. For Geertz (1973), culture represented a historically transmitted pattern of meaning. Those patterns of meaning are expressed in explicit ways through symbols and by implicit ways, such as in taken-for-granted beliefs that are held closely by a group.

Culture can simply be understood as the way things are done, how life is experienced, and how meaning is given to that experience by a group of individuals. While there are universal categorical human experiences (birth, rites of passage, conflict), culture is the lens through which those experiences are shaped, viewed, interpreted, and normalized. Meaning is given to experience, rituals celebrate those experiences, and those meanings, and the collective consciousness of a group is formed within the notion of culture. For the purpose of this study, which focuses on secondary schools founded by a Catholic religious congregation, it is important to consider a focused understanding of culture, one that has applied this anthropological construct upon the realities of organizations rather than civilizations.

### Organizational Culture

The application of organizational culture theory to the corporate world is attributed to Schein (2004), who defined the culture of a group as:

A pattern of shared basic assumptions that the group learned as it solved its problem of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in those problems. (p. 363)

Deal and Kennedy (1982) presented elements of corporate culture that included the business environment, the values or basic beliefs of the organization, the phenomena of heroes who personify the culture's values, the rites and rituals that define the daily living out of the culture and finally the cultural network, or the primary means of communication within the culture. In Deal and Kennedy's work, the authors give reason for the importance of understanding culture by citing the increased productivity of strong corporate cultures. Companies that have cultivated their individual identities by shaping values, making heroes, spelling out rites and rituals, and acknowledging the cultural



network, Deal and Peterson point out, have a corporate edge. Companies that have values and beliefs to pass along, not just products, are more successful. Such companies have employees that identify with the culture of their work environment on and off the job. Employee loyalty is high and productivity follows.

### School Culture

Deal (1983) eventually turned his work on corporate culture to the organization of schools and, along with Peterson (1990), suggested that the definition of school culture includes deep patterns of values, beliefs, and traditions that have been formed within the school over time. Stolp and Smith (1995) expanded upon this basic understanding of school culture and defined school culture as “the historically transmitted patterns of meaning that include norms, values, beliefs, ceremonies, rituals, traditions, and myths understood, maybe in varying degrees, by members of the school community” (p. 9).

Not dissimilar to the reality that strong corporate cultures have greater productivity, evidence exists that strong school cultures have an impact on student achievement. Fyans and Maehr (1990) found in their survey of 820 public school students that students are motivated to learn in schools with strong school cultures. Thacker and McInerney (1992) investigated the effects of school culture on student achievement by studying a project that focused on creating a new mission statement, the development of goals based on student outcomes, the corresponding curricular alignments with those goals, staff development, and building level decision making. After implementation of the program of change that reshaped the school’s culture, the number of students who failed an annual statewide test dropped by 10%.

Lane (1992) attributed the link between culture and effectiveness in schools by stating, “The power of the school culture model lies in its recognition that movement of schools toward greater effectiveness must begin with attention to the subtle, habitual regularities of behavior that comprise the culture of the school” (p. 87). Stolp and Smith (1995) concluded that culture is a powerful influence over a school’s effectiveness because the culture tells people in the school what is truly important and how they are to act. Cheng (1993) investigated teacher attitudes toward their work environment in hopes of finding the impact of strong, positive school cultures on teacher effectiveness. Cheng found that in environments with strong organizational ideology, shared participation, charismatic leadership, and intimacy, teachers experienced higher job satisfaction and increased productivity. Strong school cultures had more motivated teachers, which led to more successful students.

On the basis of more than 10 years of research, Deal and Peterson (1999) provided a narrative of the characteristics of a strong positive school culture. Strong positive school cultures are “places with a shared sense of what is important, a shared ethos of caring and concern, and a shared commitment to helping students learn” (p. 16). In their later work, Deal and Peterson (2002) stated that strong positive cultures are ones in which people feel a shared sense of purpose; they ritualize student success and accomplishment, in which traditions and storytellers pass on a history and promote continued involvement.

### *Summary*

The concept of culture, first defined by anthropologists, has become a model for understanding organizational behavior, especially in the corporate

world. Theorists, such as Schein (1983, 1999, 2004) and Deal (1982, 1999), have written extensively on organizational culture and its impact on the corporate world. Strong corporate cultures, they suggested, lead to greater productivity. The use of this cultural model to understand organizational behavior has become part of the literature on school effectiveness and school change. A school with a strong connection to a founding vision that calls for positive student-teacher interaction, a deep and focused methodology of how to approach students, and a grounded (or elemental or substantial or basic) commitment to religious faith may indeed be a school with a strong positive culture, a school in which the charism of the religious founders is the fabric of the school's culture.

#### Culture, Charism and the Catholic School

Bryk, Lee and Holland (1993) investigated the distinct characteristics and contributions of Catholic education in the United States. Citing that there had been no parallel anywhere in the world for the network of schools founded and maintained in the United States, Bryk, Lee and Holland set out to gain an understanding of contemporary Catholic high schools in the American context. Their research, both qualitative and quantitative, concluded that there existed “distinctive organizational characteristics common in Catholic high schools” (p. 16). Bryk, Lee and Holland identified these characteristics as:

A delimited academic curriculum with a proactive view about what students can and should learn, a broad role for staff that embodies a transformative view of teaching, a conception of the school as a community where daily life educates in profound ways, small school size and decentralized governance. (p. 16)

Cook (2001) wrote about an observable school culture that is distinct within the Church's schools:

Catholic school culture is an all-encompassing “way of life,” a Gospel-based creed and code, and a Catholic vision that provides inspiration and identity, is shaped over time, and is passed from one generation to the next through devices that capture the Catholic imagination such as symbols and traditions. (p. 95)

Cook (2004) supported what the Sacred Congregation for Catholic Education (1982) stated in the early 1980s about the presence of religious in Catholic schools and their unique contributions when it stated:

Certain elements will be characteristic of all Catholic schools. But these can be expressed in a variety of ways; often enough, the concrete expression will correspond to the specific charism of the religious institute that founded the school and continues to direct it. (¶ 39)

Cook (2004) specified that charism is a more focused expression of the larger body of Catholic teaching and of the more encompassing reality of Gospel values. Cook theorized that, “each Catholic school can be a unique expression of Catholicism” (p. 19). As a unique expression of Catholicism, Cook proposed that the notion of charism provides a unique language to a specific culture. Building a Catholic culture within schools requires, according to Cook, not only “architects” (p. 4), but a plan focused on certain building blocks. Organizational theorists (Deal & Kennedy, 1982; Schein, 1983) have defined important cultural markers by a strong, distinct language, rituals, and traditions. Cook (2004) suggests seven building blocks of Catholic culture which find support in organizational theory but which are specific to the Catholic school context. The seven building blocks are, core beliefs and values, heroes and heroines, symbols, ritual tradition, human communication, history, and cultural prayers.

The specific culture of Catholic education of which Cook wrote, becomes even more focused within the schools of specific religious congregations who lend their charism to school cultures. The processes by which individuals are brought into this

culture, that is, how acculturation takes place and how they learn the language, traditions and rituals, is important to the future of such cultures (Sergiovanni, 2004). There must be a necessary process of acculturation for new members and an on-going process for the community already in existence to build these distinctive school cultures (Sergiovanni, 2000).

### Research on Charism, Culture and Catholic Schools

Various studies (Barmore, 2001; Fisher, 2003; Herb, 1997; McCrea, 2004; Vercruysse, 2004) have considered the idea of religious charism as an expression of school culture. Those studies to be considered here are based on relatively recent research, although additional studies are available from within the past 30 years. For the purposes of this review, studies were considered related to this present study if they focused not simply on charism and school culture, but also, specifically on Catholic secondary education. There are additional studies which consider the matter of charism within Catholic higher education. In addition to the studies listed above, a recent case study by Watts and Hanley (2007) will be considered due its recent contribution to the corpus of literature on this topic. For the purposes of this review of literature, this material will be considered chronologically.

Herb, a member of the Sisters, Servants of the Immaculate Heart of Mary (IHM), completed her mixed methods study at Boston College in 1997. Herb investigated the role of a religious congregation as founder in shaping school culture within schools founded and sponsored by the IHM community. In Herb's statement of the problem, she wrote: "The charism of a religious congregation is transmitted by the founder to those who follow as they continue to reinterpret and adapt it so as to maintain new vitality in

changing contexts” (p. 9). Thus, the study investigated how the founder of the congregation continued to influence the culture of one high school sponsored by the founder’s religious congregation. Herb employed survey research (N= 57) with an 82% return rate, interviews (N=10) and focus groups (N=32) at one high school sponsored by the IHM congregation.

The main finding of this study was that the culture of the school was multifaceted and indeed influenced by the mission of the sponsoring religious congregation. In her reporting of the findings, Herb (1997) presented the elements of school culture and the evidence of the presence of the categories determined to be the elements of the mission of the IHM Congregation. Given the mixed methodology of a questionnaire (survey research) and interviews (qualitative research), Herb found that all of the elements of the culture used in the survey were elements that emerged in the interviews. Focus groups confirmed for Herb the presence of these elements, though a variance as to the degree of the elements was noted in the findings of this study. The study concluded that the influence of the founder was still present and visible in the school community. Herb’s recommendations recognized the reality of the diminishing number of IHM Sisters present in the school building and recommended that a concerted effort would have to be made to maintain this presence over time as the number of IHM Sisters present in the school diminished further. In light of this present study of Holy Cross charism in secondary education, Herb’s research provides insight into how the founder’s charism is reflected in the Congregation’s charism and thus forms school culture.

The Ignatian tradition of the Society of Jesus and its founder, Saint Ignatius of Loyola, was the focus of Barmore’s 2001 qualitative study, which examined one Jesuit

high school in Oregon. Barmore stated the research problem as one of a decreasing presence of Jesuits in the six high schools of the Oregon province and noted that this decreased presence had raised concern within the school communities as to how to maintain the Jesuit tradition within these schools. The chosen methodology of this study called for interviews with six individuals (N=6) chosen from the lay and Jesuit faculty (4 lay persons and 2 Jesuits) and administrators of the schools, and explored perceptions as to their understanding of the Jesuit charism, the ways in which they brought their understanding into their daily ministries, and the possible influence that the Sponsorship Review process had on that understanding. The researcher further investigated how those individuals employed the Jesuit charism in the high school and how they perceived others employing the charism within the school.

Barmore's (2001) qualitative research design consisted of five parts: a meeting with the faculty of the school to explain the study; a demographic questionnaire; a phone interview which functioned as a pre-interview; interviews with faculty and follow-up interviews to address questions and concerns that arose after the interviews. Validity of the interview questions was established with a panel of nine experts in the areas of Jesuit education, secondary education, and qualitative methodologies. Barmore reported a strong Jesuit charism present in the school with an ability of both Jesuit and lay participants to articulate that charism and to detect it in school culture. Of particular interest was Barmore's reporting on the question of how the decline of Jesuit presence has impacted the school and the Jesuit identity. Only two individuals reported a concern with the declining numbers, whereas three participants articulated that the Jesuit identity was more articulated with the departure of the Jesuits. An additional participant felt that

only his inability to articulate the charism was a problem, not the departure of the religious. Barmore's study shines light on the reality of the potential strengthening of charism within a school culture in light of decreasing numbers of religious present in a school community and, thus, is of interest to this present study on the Congregation of Holy Cross's schools. However, given the very small sample of this study, Barmore's conclusions seem supported by very limited data and a methodology that does not lead to generalizability beyond the context of this one Jesuit high school and the six participants interviewed.

The Religious Sisters of Mercy, founded by Catherine McAuley in Dublin, Ireland, continue to sponsor schools in the United States. McCrea's (2004) quantitative study investigated the relationship between the values of the Mercy charism and the effective school correlates as they operated within three Mercy secondary schools in the Western United States. The effective school correlates are previously researched criteria and are the product of the effective schools movement of the late 1960s. The study employed a 96-item questionnaire with five demographic questions and was administered electronically on-line to 157 (N=157) participants self-selected from the administrations and faculties of the schools with an overall return rate of 79%. The results of the study suggested that both the values of Mercy charism and the correlates for effective schooling were present in the schools that were studied. As well, McCrea found a strong correlation between Mercy charism and the correlates for effective schooling. However, McCrea, concluded that for these relationships to continue to be strong in Mercy schools, the lay leadership of these schools needed to be intentional in their preservation of the Mercy charism. The study also noted that the work of two associations, the Network of



Mercy Education and the Mercy Secondary Education Association, have positively impacted the sense of Mercy charism present in these three schools.

The Congregation of Christian Brothers' founder, Blessed Edmund Rice, sent Religious brothers to North America to be involved, as well, in the mission of Catholic education at both the elementary and secondary levels. Vercruysse (2004) addressed the charism of Edmund Rice present in the secondary schools owned by the congregation. Vercruysse employed a congregational document entitled *Essential Elements of a Christian Brother Education* (Congregation of Christian Brothers, 2002), as the operative statement of Rice's charism. From this document, *Essential Elements*, a survey instrument was constructed and data collected from students, faculty, administrators and board members in 10 Christian Brothers' high schools. Focus groups were then conducted (N=47) with students, teachers, and administrators to investigate further their knowledge and experience of these *Elements* present in their schools. Finally, Vercruysse conducted individual interviews (N=11) with questions that had surfaced as a result of the survey and focus group data. Vercruysse, whose theoretical rationale was school culture, found that there was evidence of the *Essential Elements* present in the schools owned by the Congregation of Christian Brothers in the United States. The implications of this study resonate with the studies previously mentioned in this review of related literature. There has been a focused effort in defining and preserving the unique charism of Blessed Edmund Rice by the religious congregation he founded and Vercruysse's study provided data that suggest those efforts have impacted the preservation of the charism even in light of the decreasing presence of the Christian Brothers in the schools sponsored by their Congregation.

### Summary

The research on charism and Catholic education has included recent studies dealing with both qualitative and quantitative research methodologies. Herb's (1994) mixed methods study focused on the role of the founding religious congregation in forming school culture. Barmore's (2001) qualitative study of the Jesuit charism, along with Vercruysse's (2004) mixed method study of the Edmund Rice Christian Brothers' charism, addressed the matter of the on-going transmission of the charism of the founding religious congregation in light of the dwindling presence of religious in Jesuit and Christian Brothers schools, respectively. McCrea's (2004) quantitative study sought to consider not only Mercy charism but also the means to correlate that charism with effective schooling models. The literature supported the conceptual framework of this present study and indicated a connection between the founding congregation's charism and the cultures found in the congregations' schools.

### Critiques of the Concept of Charism as Culture

The concepts of charism and religious sponsorship are not without critique in current literature focusing on Catholic education. Some suggest that with the diminishing presence of founding religious communities in Catholic schools in both private and diocesan schools, there needs to be the development of a lay charism of Catholic education (Cummings, 2004). John Cummings argued that the vast majority of Catholic educators are not members of religious congregations or orders, and thus, at least within the context of diocesan schools it may not be useful to attempt to foster a religious charism. Cummings argued that the realities of the modern Church, along with the differences in lifestyles and life experiences of lay teachers from the religious of the

past, all call for a more focused effort on Catholic identity and perhaps the development of a lay charism within Catholic educational ministries.

The call for a more concerted and focused effort on strengthening and maintaining the Catholic identity of Catholic schools has paralleled the development of the notion of religious charism and school culture. The common thread of both these concepts is the reality that the presence of religious was once thought to guarantee Catholicity. There is little in the literature that disputes this historical and sociological reality. The classroom of the parish school was once an extension of the convent on the parish grounds. The Catholic high school operated by a diocese often had both diocesan priests and both male and female religious present and perhaps even residing on its premises. This was always true for Catholic high schools founded and operated by religious congregations of men and women.

The literature presents a clear reality that there are a dramatic decline in numbers of religious available and involved in Catholic education. Recent literature has focused on not only the potential of developing a lay charism, but also, on the usefulness of the notion of a “founding” charism at all. Braniff (2007), writing about the Australian Catholic school experience, questioned the usefulness of the latter concept and advocated for a shift in focus away from what is the diminishing reality of religious charism in favor of a more concerted effort in defining the distinctive nature of Catholic education itself.

Braniff stated:

Before proceeding to discuss my uneasiness with this widespread use of the word charism in an educational context, it is probably necessary to assert that I believe there is a problem within a problem. There is no authoritative, readily accessible and widely accepted definition of Catholic education within which to locate the educational possibilities of the term *charism*. (p. 24)

Braniff (2007) did not question the founding vision and charism of the actual founders of religious congregations who have traditionally worked in schools; rather, he questioned the validity of inculcating the founder's charism into Catholic schools in general, especially in the absence of active religious in those institutions. In this particular study, he would likewise be challenging the necessity of infusing Holy Cross schools with the "charism of Holy Cross education." It is important to note, however, that Braniff believed that the founder's charism may in fact still be a motivating factor in the lives of the lay faithful who continue to teach in schools once founded by religious congregations. With that said, he still questioned the usefulness of attempting to elucidate a founder's charism at this point in history. Writing about the Marist congregation and their founder, Father Champagnat, Braniff stated:

Please note that it is only the concept of a Marist education, not Fr. Champagnat's charism, that I am calling into question here. I have no doubt that the latter existed and even persists and that lay staffs may well be inspired by his zeal, his energy and his generosity of spirit. But to induct them into a concept of Marist education, extrapolate from a smattering of short extracts from the founder's writings, is an exercise for which I can find no practical or historical justification. (p. 30)

Braniff further argued that a conclusive definition of "Catholic school" has not yet been determined and therefore questioned the replacement of that definition with the post-Vatican II and popular notion of charism. In all this discussion, Braniff raised a question that is at the center of a debate within Catholic educational circles today. The author questioned whether Catholicism and Catholic identity are, in fact, not the critical issues, rather than the transmission of congregational charism. In the days after Vatican II, with a newly reenergized theology of religious life, the notion of charism became the focus of many of the Church's religious congregations and orders. Concurrent with

conversations about charism within religious life were several factors that would influence the presence of Religious and lay Catholics ministering in Catholic education. These factors included the following: a decrease in the number of individuals entering Religious life; an increase in the number of individuals leaving religious life, the increasing participation of lay faithful in the ministry of the Church including teaching, and a growing debate about Catholic identity (Braniff, 2007). With fewer or no religious present even in the schools sponsored by these orders, Braniff argued, the conversation should focus on how to keep Catholic schools Catholic, with less concern given to maintaining the culture of the founding congregation.

#### Summary of Chapter Two

Literature related to the founder of the Congregation of Holy Cross, Blessed Basil Moreau, C.S.C., was presented in order to place this study within a historical context and to provide background on Moreau's unique vision of education. That vision, born of Moreau's experience as a religious and educator in France during a time of turmoil and transition and of his rootedness in Catholic spirituality and tradition, shaped what became the charism of the Congregation of Holy Cross. As the Congregation's primary ministry was to be Catholic education, a review of literature related to charism and Catholic education was required to place the Congregation of Holy Cross's contributions and demographic realities within the context of the Church's educational mission. Concepts of culture were discussed with subsequent literature presented that focused on the use of culture theory as a means to view and understand organizational behavior. Theorists on the application of the cultural model of organizations were then presented, reflecting how they related to the study of schools. Material on the concept of religious charism and

how it formed school cultures within the context of Catholic education was also presented. Finally, as a way of completing the review, literature that critiqued the concept of charism as culture was introduced and placed alongside current thought on Catholic education.

For the purposes of this study, charism as culture within Holy Cross high schools was the focus. To date, there has not been a study of Holy Cross charism, as expressed in the culture of the Holy Cross high schools in the United States, that has included the administrators, faculties and school boards of all 13 high schools. This study employed a quantitative methodology, one that was firstly based in a conceptual framework and secondly supported by the related literature. To this end, research questions relative to the perceptions of faculty members, administrators, and board members about the charism of the Congregation of Holy Cross present in the Congregation's high schools in the United States today were investigated.

## CHAPTER THREE

### METHODOLOGY

#### Restatement of the Purpose

The purpose of this study was to investigate the perceptions of the administrators, full-time faculty members, and board members of the extent to which *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982) were present in the 13 high schools of the Congregation of Holy Cross in the United States. This quantitative study employed a researcher-constructed survey instrument based on a foundational document for the Congregation of Holy Cross's educational philosophy entitled *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982).

To date, there has not been a study of all 13 of the high schools sponsored by the Congregation of Holy Cross in the United States relative to the charism of the Congregation and the school cultures formed by that charism. The chosen methodology was based, in part, on the size of the sample and the desire to gather data directly from various groups of individuals involved in the school communities throughout the United States. This study has the potential of giving future researchers a baseline of information on the work of the Congregation in secondary education and, in particular, the extent to which the Holy Cross charism may be reflected in the Holy Cross schools throughout the United States.

#### Research Design

This study was a quantitative study, surveying the perceptions of the administrators, full-time faculty members, and board members involved in each of the 13

high schools sponsored by Holy Cross in the United States. The initial process of choosing a baseline reference point for an understanding of the potential Holy Cross school culture within each school began with a review of literature concerning the educational philosophy and vision of the founder of Holy Cross, historical material relating to Holy Cross education in the United States, and current statements on charism and education within the Congregation of Holy Cross. This search produced materials from the founder's *Circular Letters* (as cited in Giallanza & Grise, 1984), his manuscript, *Christian Education* (Moreau, 1856), and a foundational document in the Holy Cross educational experience in the United States, *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982). The researcher used a thematic approach to find common themes within the writings of Basil Moreau, the founder of Holy Cross, and the themes put forth in the seminal document, *The Characteristics of a Holy Cross School*. The researcher discovered common themes within the corpus of literature focusing on the founder's vision, expressed in his major writings on education, and *The Characteristics of a Holy Cross School* (Appendix A).

After completing the search of literature and finding common themes within the major documents associated with Holy Cross education, the researcher proceeded with a validation process (see Validity section) of *The Characteristics of a Holy Cross School*. Validity of the Characteristics having been established, the researcher then developed the survey instrument used in this study, *A Survey of the Characteristics of a Holy Cross School* (Appendix B).



### Settings and Population

The universal and sample population for this study consisted of all full-time faculty, administrators, and board members of the 13 Holy Cross high schools in the United States sponsored by the Congregation of Holy Cross (Table 4).

The sample of this study (N=1,209) represented a variety of geographic regions of the United States, schools sponsored by three different provinces of the Congregation of Holy Cross (Eastern, Mid-West and South-West), and schools that were both single gendered and co-educational. The oldest school in the sample was over 160 years old and the youngest was just over 40 years old. Figure 3 illustrates the geographic diversity of the sample.

The researcher introduced the study to the Presidents of the Holy Cross High Schools and the school board Presidents at an annual convocation of the Holy Cross Institute at St. Edward's University in Texas in April of 2010. The researcher then requested permission to conduct the study at each school and to contact the full-time faculty members, administrators, and board members from the President/CEO of each of the 13 Holy Cross high schools in the United States with a formal letter via electronic email (Appendix C). A signed letter of permission on school letterhead was obtained from each of the Presidents.

A validity panel of 13 experts in the area of Holy Cross charism and education was established. The panel consisted of members of the Congregation of Holy Cross, past and present, lay faculty and administrators of Holy Cross educational institutions, and alumni of Holy Cross high schools and universities. Validity panel membership qualifications can be found in Appendix D.

Table 4

*Holy Cross High Schools in the United States by School Name, Founding Date, Number of Students, Faculty, Administrators and Board Members*

School	Founding Date	Students	Faculty	Admins.	Board
Holy Cross School New Orleans, LA	1849	852*	53	18	22
Holy Trinity High School Chicago, IL	1910	300	31	8	21
Notre Dame High School West Haven, CT	1946	620*	41	7	22
Gilmour Academy Gates Mills, OH	1946	522	53	5	71
Notre Dame High School Sherman Oaks, CA	1947	1200	85	6	21
St. Edward's High School Lakewood, OH	1949	827*	63	8	28
Archbishop Hoban High School Akron, OH	1953	856	61	4	26
St. Francis High School Mountain View, CA	1954	1712	106	13	20
Holy Cross High School Flushing, NY	1955	875*	49	13	24
Holy Cross High School San Antonio, TX	1957	400*	29	5	10
Bishop McNamara High School Forestville, MD	1964	870	81	6	18
Moreau Catholic High School Hayward, CA	1965	888	60	10	14
Holy Cross High School Waterbury, CT	1968	727	71	5	21

*Note.* An asterisk (\*) following the number of students indicates a single-gendered, all male student population.



Figure 3. Geographic locations of Holy Cross high schools in the United States.

### Validity of The Characteristics of a Holy Cross School

Permission was sought by the researcher from the Provincial Superior of the Congregation of Holy Cross, South-West Province to use the document entitled *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982) in this study. Given the age of this document (1982), the researcher desired first to validate the content of the document and to investigate the document's applicability to the current realities of Holy Cross secondary education in the United States. The researcher was seeking a foundation from which to create a survey instrument that would attempt to measure perceptions of school culture within the Holy Cross high schools in the United States. Permission was granted for use of this document by the Provincial Superior of the South-West Brothers of Holy Cross in February of 2010. The document entitled *Characteristics of a Holy Cross School* then underwent validation.

Panel members were asked to review the 1983 document, via the internet survey platform Survey Monkey® (Appendix E), in light of their experience and knowledge of the Holy Cross charism. Panelists were asked to comment on the validity of the individual characteristics and to suggest modifications or additions (Appendix F). Comments, changes, and additions were considered in consultation with the dissertation committee chair before using the validated *Characteristics* document in the creation of the survey instrument for this study. The survey instrument created from the validated *Characteristics* is entitled *A Survey of the Characteristics of a Holy Cross School*.

#### Validity of the Survey Instrument

To establish the validity of *A Survey of the Characteristics of a Holy Cross School*, a validity panel of 13 experts (Appendix G) was asked to complete the survey and comment on the instrument's content, construct, and face validity (Appendix H). Of the 13 panelists enlisted to complete the validity survey, 12 completed the survey. In addition to the matters of content, construct, and face validity, panelists were asked to comment on the length of time it took them to complete the survey, the clarity of the confidentiality and or security statement, the survey directions, and further clarifying suggestions to the researcher. The validity process confirmed that the survey had content, construct, and face validity. Minor changes were made to the survey as suggested by the validity panel and agreed upon with the dissertation committee chair.

#### Instrumentation

The study employed an 82-item questionnaire entitled, *A Survey of the Characteristics of a Holy Cross School*. It was administered to the sample populations at the 13 Holy Cross high schools. The survey items were researcher designed and based on

the validated document, *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982). The survey contained 12 sets of questions, each set related to one of the 12 *Characteristics of a Holy Cross School*. Table 5 presents the survey item numbers correlated to each of *The Characteristics of a Holy Cross School*. Additionally, 12 demographic questions were included in the survey. Those questions pertained to the length of employment at the school, the position held by the participant at the school, membership in a religious order, and alumni status at this or any Holy Cross school, college or university. Included with the survey was an overview of the nature and purpose of the study along with an explanation of procedures to maintain participant and data confidentiality.

The survey was administered online using Survey Monkey® and took approximately 20 minutes to complete. A Likert scale response format was utilized for questions directly related to the *Characteristics*, with five possible answer choices for each of the questions: (1) *strongly agree*, (2) *agree*, (3) *uncertain*, (4) *disagree*, (5) *strongly disagree*. (In the reporting of the results of the survey, the answer scale was reversed for purposes of more easily interpreted data in tabular and graphic formats.) Once the survey was completed, the participants viewed a thank you page. Survey Monkey® offered secure encryption technology. The researcher purchased this service to further protect the confidentiality of participants and the integrity of data transmission.

#### Human Subjects Approval

The researcher followed the process for the University of San Francisco's Institutional Review Board for the Protection of Human Subjects. The initial application

for approval to proceed with the study was submitted on September 10, 2010. Final approval was granted on September 17, 2010 (Appendix I).

Table 5

<i>Survey Item Numbers as Related to Each Characteristic of a Holy Cross School</i>	
Characteristic of a Holy Cross School	Item Numbers
1. A Holy Cross School exists primarily to evangelize and to educate in the faith:	
(a) religious instruction;	3-6
(b) spiritual and moral guidance;	7-11
(c) Campus Ministry.	12-16
2. A Holy Cross school views itself as part of the local Church.	17-22
3. A Holy Cross school serves a diverse population.	23-26
4. A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.	27-30
5. A Holy Cross school is a community and a family.	31-34
6. A Holy Cross school's mission includes helping students to get the best education possible.	35-38
7. A Holy Cross school selects and retains teachers with great care.	39-44
8. A Holy Cross school's mission includes helping students become active and informed citizens.	45-50
9. A Holy Cross School's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.	51-55
10. A Holy Cross school helps students to develop all aspects of their humanity.	56-59
11. A Holy Cross school provides an orderly learning environment.	60-65
12. A Holy Cross school provides efficient and well maintained facilities.	66-69

### Reliability

The test-retest reliability and internal consistency of the survey instrument was conducted at a high school founded by the Congregation of Holy Cross in 1909 and sponsored by the Congregation until 1973. In 1973, the Congregation withdrew its sponsorship and the school became an independent Catholic school closely associated with the charism of the Congregation of Holy Cross. In 2010, the school petitioned the Holy Cross Institute to become an affiliated member.

Given its close self-identification with the Congregation of Holy Cross and its history as a once-sponsored school, this site was able to provide a secondary school context with sufficient knowledge of the Holy Cross tradition for the purposes of reliability testing. All full-time faculty members, administrators, and board members of the school (N=194) were invited to participate in the reliability testing of a *Survey of the Characteristics of a Holy Cross School* via an email generated by Survey Monkey.com® on October 11, 2010. Fourteen days later, on October 25, 2010, another email was sent asking the panel to complete the survey again. For the reliability test, sixty-five (N=65) completed both administrations of the survey.

Internal consistency and reliability results for the subscale of each *Characteristic* were calculated and are presented in Table 6. The Chronbach's  $\alpha$  statistic for each subset indicated internal consistency for all items except Characteristic 4. Analysis of this item indicated that Question 30 appeared problematic with a mean score of 2.9 and a standard deviation of .97. With this question deleted, Chronbach's  $\alpha$  increased to .80 for this Characteristic. Question 30 concerned the welcoming of second language learners into the school community. Given the context of the site used for reliability testing, this result

was not that surprising or concerning. The context of this site was in Central Indiana, affluent and largely racially homogenous. The sample population for the larger study included a considerably greater diversity with school communities that would face the question of second language learners on a regular basis. However, the final Chronbach's  $\alpha$ , calculated from the final survey results and presented in Table 7 as well, indicated a similar issue with Characteristic 4.

Table 6

*Internal Consistency Reliabilities for Characteristic Subscales*

Characteristic	Survey Question Numbers	Preliminary Chronbach's $\alpha$ N=120*	Final Chronbach's $\alpha$ N=705**
1a	3-6	.80	.80
1b	7-11	.81	.81
1c	12-16	.70	.80
1 (overall)	3-16	.89	.91
2	17-22	.83	.83
3	23-26	.75	.66
4	27-30	.54	.61
5	31-34	.78	.75
6	35-38	.84	.76
7	39-44	.75	.81
8	45-50	.81	.87
9	51-55	.89	.86
10	56-59	.73	.83
11	60-65	.86	.90
12	66-69	.76	.83

Note. \*Sample size ranged from 117 to 120. \*\* Sample size 673 to 705

Of the group used to establish internal consistency, 65 of those were able to do the repeat test to establish reliability. Test-retest reliability of the survey was calculated using Pearson's Product Moment Correlation Coefficient with the results presented in Table 7. The correlation coefficient for each *Characteristic* indicated reliability for all items from test 1 to test 2 except for Characteristics 1b and 5. Analysis of these two items indicated a change within the "agree" choice responses only. This may have indicated a



reconsideration of choices, after further thought, from test 1 to test 2 on these particular items to more accurately represent the observations of the participants.

Table 7

<i>Test-Retest Reliabilities for Characteristic Subscales (N=65)</i>	
Characteristic	Pearson Correlation
1a	.69
1b	.60
1c	.81
1 (overall)	.79
2	.74
3	.80
4	.69
5	.56
6	.87
7	.82
8	.73
9	.74
10	.78
11	.81
12	.77

#### Data Collection

After having gained permission to begin the data collection phase of this project, the researcher contacted, via electronic mail, each potential participant in the study via the Survey Monkey® platform (Appendix J). The use of Survey Monkey® in generating the invitational email assisted in the prevention of errant filtering of the invitational email by the high school's Internet servers, which hosted the participants' email account.

When participants logged-on to the secure website by clicking a link embedded within the invitational email sent to them, they first viewed a welcome statement and then proceeded to a statement about confidentiality and the security of the study, the transmission of data, and the website. Participants were asked to consent to participate in the survey. If the participants chose "Yes," they were able to advance to the next page

and begin the survey. If they chose “No”, they were directed to a page thanking them for their interest in the study but informing them that consent was necessary for participation. At the end of the completion of the survey, participants viewed an acknowledgement of gratitude for their having completed the survey, and for participating in the study, and they were asked if they would like an electronic copy of the results of the survey forwarded to them via electronic mail. Ten days after the initial email concerning this study, a second email was sent to those who had not yet logged onto the site and to those who had logged-on but had not completed the survey, reminding them of the study and inviting them to participate. Seven days after the second reminder email a third and final email was sent seeking participation.

Fowler (2009) suggested, “There is no agreed upon standard for a minimum acceptable response rate” (p. 23) for survey research. Sue and Ritter (2007), however, stated that Web-based surveys have a response rate of approximately 30% but also noted that there have been a limited number of studies to support this statistic. Kittleson’s (1997) research on email surveys suggested that a response rate of 50% is adequate, a 60% response rate is good, and a 70% response rate is considered very good. For this study, a response rate of 60% was considered optimal (as commonly accepted within the University of San Francisco’s School of Education) for the researcher to generalize the results to the population of all 13 Holy Cross high schools in the United States. The final response rate for the survey was 55%.

#### Data Analysis

The research questions for this study explored the extent to which the *Characteristics of a Holy Cross School* were present in the 13 high schools sponsored by

the Congregation of Holy Cross in the United States as perceived by administrators, full-time faculty members, and board members. Descriptive statistics were used to analyze demographic questions from the survey instrument and were reported as frequency distributions (for example, respondents' roles within the school, respondents' Holy Cross alumni status or years of employment within a Holy Cross school). Tables and figures were constructed to present this information in Chapter IV.

Data analysis for the remaining survey items was organized by research question. The following research questions guided this study: Question 1: "To what degree are the Characteristics of a Holy Cross school present in the 13 high schools sponsored by the Congregation of Holy Cross in the United States as perceived by the administrators of the schools?" This research question was analyzed using descriptive statistics, mean score analysis, and standard deviations. The survey contained 12 sets of questions, each set related to one of the 12 *Characteristics of a Holy Cross School*. A mean score and standard deviation was calculated for each set of questions and presented in tabular format. The mean score for each particular group of questions allowed the researcher to measure to what extent each individual *Characteristic* was present in each of the schools.

Question 2: "To what degree are the Characteristics of a Holy Cross school present in the 13 high schools sponsored by the Congregation of Holy Cross in the United States as perceived by the full-time faculty members of the schools?" Identical statistical analysis was utilized as for Research Question 1. The data were analyzed using descriptive statistics, mean score analysis, and standard deviations.

Question 3: "To what degree are the Characteristics of a Holy Cross school present in the 13 high schools sponsored by the Congregation of Holy Cross in the United

States as perceived by the board members of the schools?” Identical statistical analysis was utilized as on Research Questions 1 and 2. The data were analyzed using descriptive statistics, mean score analysis, and standard deviations.

### Limitations

The generalizability of this study is limited by the selection of the population, that is, this study only surveyed the administrators, full-time faculty, and board members of the 13 high schools sponsored by the Congregation of Holy Cross in the United States. Although there are secondary schools sponsored by Holy Cross outside of the United States, this study considered only those schools in the United States. Part-time faculty, staff members, parents, and students were not selected to be surveyed, yet represent constitutive parts of the school communities.

Given the chosen type of survey instrument, an Internet-based survey platform, participation may have been limited to those with knowledge of technology and a comfort level with using technology. It was not possible to evaluate how an individual participant's ability and comfort level with technology may have affected the results of this study. As well, only participants with access and use of email will be contacted about participation in the survey.

The voluntary nature of participation in the study limited the results to those who actually took the survey and the results were not generalizable to all administrators, full-time faculty members, or board members who did not take the survey. The responses of those who took the survey may have been impacted by a variety of factors, including emotional disposition at the time of taking the survey, potential general physical fatigue, accuracy of the individual's reading ability in general and specifically that ability on a

computer screen, and/or an understanding of the Likert scale and accurate use of that scale in responding to the written statements of the survey.

The researcher was a member of the Congregation of Holy Cross and identified himself as such when approaching the research participants. Respondents may have been influenced by a desire to present an overly positive Holy Cross school culture and this may have impacted response choices. Thus, the researcher may have been an additional limitation for this study.

## CHAPTER IV

### FINDINGS

#### Overview

The purpose of this study was to investigate the perceptions of administrators, full-time faculty members, and board members as to the degree to which the *Characteristics of a Holy Cross School* are present in the 13 Holy Cross high schools in the United States. In this chapter, the researcher provides a narrative description of the demographic data of the respondents to the survey. Secondly, the researcher presents data relative to each of the three research questions. Finally, a summary of the overall findings is presented.

#### Demographics

*A Survey of the Characteristics of a Holy Cross School* was conducted using the online survey platform SurveyMonkey® at the 13 Holy Cross secondary schools in the United States with the total population of 1,221 potential respondents. Of those surveyed, 670 completed the survey for a return rate of 55%. The demographics included in the survey were provided to give an overview of the population that participated in the survey. For the purposes of interpreting data directly related to the research questions of this study, demographic information relative to the respondent's primary role in the school community was used to sort data and present findings for each research question.

Of the total number of respondents to the survey (N=670 17% as self-identified as administrators, 61% self-identified as full-time faculty, and 22% as board members; 60% of the respondents were male and 40% were female. Table 8 presents information on length of service both in a Holy Cross educational setting in general, and within the

individual's current school setting. For both length of service in a Holy Cross setting and length of service in the respondent's current school, the data indicated the largest groups to be at both ends of the scale. For service in a Holy Cross setting, the largest percentage of respondents, 24%, served from 1-3 years, with the second largest percentage of respondents, 20%, having served more than 21 years. Similarly, 26% of the respondents indicated that they served from 1-3 years in their current Holy Cross school, while only 17% indicated that they served more than 21 years in their current school.

Table 8

*Years of Service in a Holy Cross Educational Setting and in Current School*

Years of Service	<u>Response Percentages</u>	
	Service in Holy Cross Setting	Service in Current School
1-3	24.0	26.0
4-6	17.0	17.0
7-9	13.0	14.0
10-12	13.0	13.0
13-15	6.0	6.0
16-18	5.0	5.0
19-21	2.2	2.0
>21	20.0	17.0

Demographic information pertaining to the respondent's status as an alumnus/a of a Holy Cross educational institution was collected. Of the total number of respondents (N=670), 27% were alums of a Holy Cross secondary school, while 8.7% of the respondents were alums of a Holy Cross college or university. Of those surveyed, 25% of the respondents were alums of the high school in which they currently served as a full-time faculty member, administrator, or board member.

Demographic information on religious affiliation and ecclesiastical state of the respondents was collected. Table 9 presents survey results relative to the religious affiliation of those who responded to this survey and who served as full-time faculty, administrators, or board members of the 13 Holy Cross high schools in the United States. Roman Catholicism was the predominant religious affiliation of the respondents to the survey with 81% indicating their religious affiliation as Roman Catholic. The total percentage of respondents who indicated affiliation with one of the main line Protestant Churches (Episcopal, Lutheran, etc.), was 7% with an additional 5% indicating that they identified their religious affiliation as other-Christian. Of the respondents, 1.3% indicated a specific non-Christian (Jewish, Muslim, Hindu) religious affiliation with an additional 6% responding to the question by selecting “other.”

Table 9

<i>Percentages of Religious Affiliation of Respondents (N=670)</i>	
Religious Affiliation	Response Percentage
Roman Catholic	80.9
Episcopal (Anglican)	2.4
Lutheran	1.3
Methodist	.9
Presbyterian	1.2
Baptist	1.2
Christian-other	4.8
Jewish	.9
Muslim	.3
Hindu	.1
Other	6.0

Additionally, Table 10 presents response data on survey item number 81, how the individual respondents described themselves relative to their state within the Church. Of



the 670 respondents to the survey, 94% were lay persons with 3.4% identifying as Brothers of the Congregation of Holy Cross, and only one individual (.3%) among the total number of respondents identifying himself as a Priest of the Congregation of Holy Cross. Overall, less than 6% of those who responded and completed the survey were priests and members of religious congregations.

Table 10

<i>Percentages of Ecclesiastical State of Respondents (N=670)</i>	
Ecclesiastical State	Response Percentage
Lay Person	94.2
Brother in the Congregation of Holy Cross	3.4
Priest in the Congregation of Holy Cross	.3
Professed Religious (Lay or Cleric) of another Religious Congregation or Order	1.2
Diocesan Priest	.9

Three additional questions were asked on the survey (items 70-72) that gathered data on the respondents' interactions with the Holy Cross tradition of education. For item number 70, "I would like further opportunities to learn more about the Holy Cross tradition of education," 60% responded "yes," 28% responded "no," and 13% were uncertain. The matter of closer collaboration with other Holy Cross high schools as benefitting one's school was asked in item 71. Of those who responded, 78% responded "yes," 31% responded "no," and 16% were uncertain. The final demographic question, item 72, asked participants about interest in learning more about the spirituality of the founder of the Congregation of Holy Cross, Blessed Basil Moreau, with 53% of respondents having answered "yes," 31% having answered "no," and 16% having responded that they were uncertain.

## Statistical Findings

The study sought to answer the following three research questions:

1. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the administrators of these schools?
2. To what degree are the *Characteristics of a Holy Cross School* present in cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the full-time faculty of these schools?
3. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the members of the boards of these schools?

The statistical results for the three research questions are described in the following sections.

### Research Question 1

“To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the administrators of these schools?” Statistical analysis of the data included calculating mean scores and standard deviations for all survey items pertaining to the *Characteristics of a Holy Cross School*. A higher mean score represents greater agreement that the individual Characteristic is evident in the school. Table 11 presents results for all those who responded to the survey and self-identified as administrators.

Overall, the mean scores and standard deviations from these data indicate that the administrators of the 13 Holy Cross high schools in the United States agreed with the statements presented in a *Survey of the Characteristics of a Holy Cross School* and, thus,

it may be concluded that the administrators perceived these *Characteristics* to be present in the schools in which they served.

Table 11

*Mean Scores and Standard Deviations for a Survey of the Characteristics of a Holy Cross School by Characteristic: Administrators (N=114)*

Characteristics of a Holy Cross School	M	SD
1A. "religious instruction"	4.30	.61
1B. "spiritual and moral guidance"	4.30	.56
1C. "Campus Ministry"	4.45	.62
1. "evangelize and to educate in the faith"	4.35	.53
2. "views itself as part of the local Church"	3.66	.63
3. "serves a diverse population"	4.43	.53
4. "finds ways of providing educational opportunities for the poor"	4.08	.60
5. "is a community and a family"	4.54	.53
6. "helping students to get the best education possible"	4.54	.53
7. "selects and retains teachers with great care"	4.36	.61
8. "helping students become active and informed citizens"	4.36	.60
9. "student personal self-worth and feelings of accomplishment"	4.43	.57
10. "helps students to develop all aspects of their humanity"	4.60	.52
11. "provides an orderly learning environment"	4.57	.50
12. "provides efficient and well-maintained facilities"	4.51	.55

Note. Survey responses, 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

Characteristic Two, "A Holy Cross school views itself as part of the local Church," however, had a mean score of 3.66 and a standard deviation of .63, indicating a variation of agreement levels among the perceptions of administrators as to the presence of this Characteristic within the school community. Further analysis of the individual subscale item numbers for Characteristic Two, item numbers 17-22, including mean scores and standard deviations are presented in Table 12.

Table 12

*Mean Scores and Standard Deviations for Characteristic Two: Views Itself as Part of the Local Church, Subscale Item Numbers 17-22: Administrators (N=114)*

Survey Item	M	SD
17. Students at our school are encouraged to be active members of their local parishes.	3.68	.81
18. Members of our school community participate in diocesan-sponsored liturgies/events.	3.67	.90
19. Our students participate in service activities through local Catholic institutions (e.g., hospitals, Catholic Charities, St. Vincent dePaul Society, etc.)	4.12	.82
20. Our faculty members see themselves as co-workers with the pastors in forming young people in their faith.	3.35	.86
21. Our school administrators see themselves as co-workers with the pastors in forming young people in their faith.	3.75	.92
22. Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith.	3.40	.83

Note. Survey responses: 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

In the subscale for Characteristic Two, survey item numbers 17 through 22, only item 19's (service related activities connected to local Catholic institutions) mean score is within the "agree" range for administrators. All other items within this subscale (items 17-18, 20-22) indicate a level of variation among the perceptions of the administrators concerning these statements.

#### Research Question 2

"To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the full-time faculty members of these schools?" Statistical analysis of the

data included calculating mean scores and standard deviations for all survey items pertaining to the *Characteristics of a Holy Cross School*. A higher mean score represents greater agreement that the individual Characteristic was evident in the school. Table 13 presents results for all those who responded to the survey and self-identified as full-time faculty members.

Table 13

*Mean Scores and Standard Deviations for a Survey of the Characteristics of a Holy Cross School by Characteristic: Full-time Faculty (N=410)*

Characteristics of a Holy Cross School	M	SD
1A. "religious instruction"	4.03	.66
1B. "spiritual and moral guidance"	4.03	.59
1C. "Campus Ministry"	4.30	.55
1. "evangelize and to educate in the faith"	4.12	.52
2. "views itself as part of the local Church"	3.49	.62
3. "serves a diverse population"	4.25	.55
4. "finds ways of providing educational opportunities for the poor"	3.91	.61
5. "is a community and a family"	4.43	.52
6. "helping students to get the best education possible"	4.47	.52
7. "selects and retains teachers with great care"	4.08	.61
8. "helping students become active and informed citizens"	4.19	.55
9. "student personal self-worth and feelings of accomplishment"	4.24	.57
10. "helps students to develop all aspects of their humanity"	4.37	.55
11. "provides an orderly learning environment"	4.27	.65
12. "provides efficient and well-maintained facilities"	4.32	.72

Note. Survey responses, 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

Overall, the mean scores and standard deviations from these data indicate that the full-time faculty members of the 13 Holy Cross high schools in the United States agree with the statements presented in a *Survey of the Characteristics of a Holy Cross School* and,

thus, it may be concluded that the full-time faculty members perceived these *Characteristics* to be present in the schools in which they served.

Characteristic Two, “A Holy Cross school views itself as part of the local Church,” had a mean score of 3.49 and a standard deviation of .62, indicating a variation among the perceptions of full-time faculty members as to the presence of this Characteristic within the school community. Further analysis of the individual subscale item numbers for Characteristic Two, item numbers 17-22, including mean scores and standard deviations are presented in Table 14

Table 14

*Mean Scores and Standard Deviations for Characteristic Two Views Itself as Part of the Local Church, Subscale Item Numbers 17-22: Full-Time Faculty (N=410)*

Survey Item Number	M	SD
17. Students at our school are encouraged to be active members of their local parishes.	3.46	.83
18. Members of our school community participate in diocesan-sponsored liturgies/events.	3.55	.79
19. Our students participate in service activities through local Catholic institutions (e.g., hospitals, Catholic Charities, St. Vincent dePaul Society, etc.)	4.03	.80
20. Our faculty members see themselves as co-workers with the pastors in forming young people in their faith.	3.16	.93
21. Our school administrators see themselves as co-workers with the pastors in forming young people in their faith.	3.57	.87
22. Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith.	3.19	.79

Note. Survey responses: 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

In the subscale for Characteristic Two, survey items numbers 17 through 22, only item 19's (service related activities connected to local Catholic institutions) mean score is within the "agree" range for full-time faculty. All other items within this subscale (items 17-18, 20-22) indicate a level of variation of perceptions, with some uncertainty expressed among the full-time faculty concerning these statements.

### Research Question 3

"To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the board members of these schools?" Statistical analysis of the data included calculating mean scores and standard deviations for all survey items pertaining to the *Characteristics of a Holy Cross School*. A higher mean score represents greater agreement that the individual Characteristic was evident in the school. Table 15 presents results for all those who responded to the survey and self-identified as board members. Overall, the mean scores and standard deviations from these data indicate that the board members of the 13 Holy Cross high schools in the United States agree with the statements presented in a *Survey of the Characteristics of a Holy Cross School* and, thus, it may be concluded that the board members perceive these Characteristics to be present in the schools in which they served.

Characteristic Two, "A Holy Cross school views itself as part of the local Church," had a mean score of 3.69 and a standard deviation of .57, indicating a variation among the perceptions of board members as to the presence of this Characteristic within the school community. Further analysis of the individual subscale item numbers for

Characteristic Two, item numbers 17-22, including mean scores and standard deviations are, presented in Table 16.

Table 15

*Mean Scores and Standard Deviations for a Survey of the Characteristics of a Holy Cross School by Characteristic Primary Position within the School Community: Board Members (N=146)*

Characteristic of a Holy Cross School	M	SD
1A. "religious instruction"	4.21	.56
1B. "spiritual and moral guidance"	4.32	.51
1C. "Campus Ministry"	4.35	.55
1. "evangelize and to educate in the faith"	4.30	.48
2. "views itself as part of the local Church"	3.69	.57
3. "serves a diverse population"	4.35	.55
4. "finds ways of providing educational opportunities for the poor"	4.04	.48
5. "is a community and a family"	4.52	.47
6. "helping students to get the best education possible"	4.57	.51
7. "selects and retains teachers with great care"	4.29	.56
8. "helping students become active and informed citizens"	4.35	.49
9. "student personal self-worth and feelings of accomplishment"	4.51	.46
10. "helps students to develop all aspects of their humanity"	4.51	.44
11. "provides an orderly learning environment"	4.57	.48
12. "provides efficient and well-maintained facilities"	4.51	.54

Note. Survey responses: 5=*strongly agree*, 4=*agree*, 3=*uncertain*, 2=*disagree*, 1=*strongly disagree*

In the subscale for Characteristic Two, survey items numbers 17 through 22, only item 19's (service related activities connected to local Catholic institutions) mean score was within the "agree" range for administrators. All other items within this subscale (items 17-18, 20-22) indicated a level of variation with some uncertainty among the board members concerning these statements.



Table 16

*Mean Scores and Standard Deviations for Characteristic Two: Views Itself as Part of the Local Church, Subscale Item Numbers 17-22: Board Members (N=146)*

Survey Item Number	M	SD
17. Students at our school are encouraged to be active members of their local parishes.	3.62	.85
18. Members of our school community participate in diocesan-sponsored liturgies/events.	3.59	.75
19. Our students participate in service activities through local Catholic institutions (e.g., hospitals, Catholic Charities, St. Vincent dePaul Society, etc.)	4.05	.80
20. Our faculty members see themselves as co-workers with the pastors in forming young people in their faith.	3.52	.76
21. Our school administrators see themselves as co-workers with the pastors in forming young people in their faith.	3.89	.84
22. Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith.	3.49	.70

Note. Survey responses: 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

### Statistical Findings for Overall Sample

Table 17 presents the means scores and standard deviations for all survey items pertaining to the *Characteristics of a Holy Cross School* for the combined sample population of administrators, full-time faculty, and board members who responded. The mean scores and standard deviations indicated that the full-time administrators, full-time faculty and board members perceived 11 of the 12 Characteristics as present within their school communities. It should be noted that for Characteristic Two the mean score for the combined group presented in Table 17, indicates a level of uncertainty relative to this Characteristic as being perceived as part of the school communities in which the respondents served as administrators, faculty, or board members.

Table 17

*Mean Scores and Standard Deviations for a Survey of the Characteristics of a Holy Cross School for Full-time Faculty, Administrators and Board Members Combined (N=670)*

Characteristic of a Holy Cross School	Mean	Standard Deviation
1A. "religious instruction"	4.11	.64
1B. "spiritual and moral guidance"	4.13	.58
1C. "Campus Ministry"	4.33	.57
1. "evangelize and to educate in the faith"	4.20	.52
2. "views itself as part of the local Church"	3.57	.61
3. "serves a diverse population"	4.30	.55
4. "finds ways of providing educational opportunities for the poor"	3.97	.58
5. "is a community and a family"	4.47	.51
6. "helping students to get the best education possible"	4.51	.52
7. "selects and retains teachers with great care"	4.17	.61
8. "helping students become active and informed citizens"	4.25	.55
9. "student personal self-worth and feelings of accomplishment"	4.34	.56
10. "helps students to develop all aspects of their humanity"	4.44	.53
11. "provides an orderly learning environment"	4.39	.61
12. "provides efficient and well-maintained facilities"	4.39	.66

Note. Survey responses: 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, 1=strongly disagree

Further analysis of the responses to the individual item numbers 17-22, the subscale of questions for Characteristic Two (presented in Table 18) are presented in Table 19 and indicated the following.

For item numbers 17, 18, 20-22, more than a third (>33%) of those who responded indicated that they were uncertain in reaction to these statements.

For item number 22, “Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith,” 52% of those who responded were uncertain in reaction to this statement. The matter of Characteristic Two, the relationship of the school to the local Church, presents in these findings as an outlier, given the strong agreement on the presence of the other 11 Characteristics; however, the data indicated that the sample population was uncertain as to Characteristic Two’s presence within the 13 Holy Cross high schools surveyed.

Table 18

*Mean Scores and Standard Deviations for Characteristic Two: Views Itself as Part of the Local Church, Items 17-22 by Primary Role in the School Community*

Survey Item Number	Administrators (n = 114)	Full-time Faculty (n = 410)	Board Members (n = 146)
17. Students at our school are encouraged to be active members of their local parishes.	3.68 (0.81)	3.46 (0.83)	3.62 (0.85)
18. Members of our school community participate in diocesan-sponsored liturgies/events.	3.67 (0.90)	3.55 (0.79)	3.59 (0.75)
19. Our students participate in service activities through local Catholic institutions (e.g., hospitals, Catholic Charities, St. Vincent dePaul Society, etc.)	4.12 (0.82)	4.03 (0.80)	4.05 (0.80)
20. Our faculty members see themselves as co-workers with the pastors in forming young people in their faith.	3.35 (0.86)	3.16 (0.93)	3.52 (0.76)
21. Our school administrators see themselves as co-workers with the pastors in forming young people in their faith.	3.75 (0.92)	3.57 (0.87)	3.89 (0.84)
22. Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith.	3.40 (0.83)	3.19 (0.79)	3.49 (0.70)

### Summary of Findings

Demographic information was collected which included gender, religious affiliation, state within the Church, alumni status, and years of service within the school community.

These data were used for informational purposes only to place the study within the context of the 13 Holy Cross high schools within the United States. Demographic information can sometimes be used to further sort out trends within the overall data of a study. However, when the mean scores and standard deviations were calculated for the items pertaining to the *Characteristics of a Holy Cross School*, analysis of these data indicated a high level of agreement on the presence of the *Characteristics* within the schools. Characteristic Two presented a lower mean score and thus an indication that there was uncertainty as to the presence of this *Characteristic* within the schools. Further analysis of Characteristic Two by sub-scale item number supported the overall notion that, of those who responded to the survey, more than a third (and as high as 52% on item number 22) were uncertain in their perceptions of these items within their schools.

## CHAPTER V

### CONCLUSION, IMPLICATIONS AND RECOMMENDATIONS

#### Summary of the Study

The Congregation of Holy Cross is a Catholic religious order of men founded by Blessed Basil Moreau (1799-1873) in post-revolutionary France. The principal work of the Congregation of Holy Cross is the education of youth in schools, colleges, and universities. In 1842, the Congregation of Holy Cross established its permanent presence in the United States with the founding of the University of Notre Dame. As early as the beginning of the 20<sup>th</sup> Century, the Congregation began establishing secondary schools and charged the lay members of the Congregation, members of the Brother's society, with the administration and staffing of the Congregations' high schools. In the year 2011, 13 high schools remained as owned and operated by the Congregation of Holy Cross in the United States.

The French Revolution was the first great social movement to impact the future of the Congregation of Holy Cross; the second would be the Second Vatican Council. The Council called for major renewal and reform of the Church and her institutions. A more focused understanding of the Congregation's founder and his charism, called for by Vatican II, led Holy Cross to a deeper understanding of the vision of Basil Moreau, particularly his vision for Christian education. The concurrent vocation crisis, that is, the dwindling numbers of men and women entering religious life that arose in the days following the reforms of Vatican II has profoundly impacted the Congregation of Holy Cross and the institutions of the Congregation. There are few Holy Cross religious remaining who minister in the 13 high schools of the Congregation in the United States.

The need for the study arose from the question of how the charism of the Congregation remains present in the high schools in light of the greatly reduced number of Holy Cross religious ministering in these schools.

The conceptual framework of this study was grounded in two specific theories, one theological and one anthropological. The intersection of these two theories within Catholic secondary education in the Holy Cross tradition formed the conceptual framework of this study. The concept of charism, a theological construct found in the scriptural tradition of Christianity, was elucidated further in the documents of the Second Vatican Council (Paul VI, 1965b, 1965c, 1965d, 1971) and related most directly to the life and ministries of religious congregations. In the renewal of religious life called for by Vatican II, the congregations were to seek a deeper understanding of their founding charism (Paul VI, 1965c), most easily uncovered in the vision of their founders. The Congregation of Holy Cross (2006) sought to clarify their understanding of charism and stated that for Holy Cross, charism is:

A gift of the Spirit that is given individually or collectively (to persons or to communities) for the common good and the building up of the Church; it is a source of inspiration, a dynamic commitment, and a capacity for realization. (p. 1)

Charism, for the purposes of this study, was further understood as manifesting itself within the specific organizational cultures of institutions founded and maintained by specific religious congregations. Hence, the second theory that comprised the conceptual framework of this study was the anthropological theory of organizational culture (Deal & Kennedy, 1982; Schein, 1983, 1984, 1999, 2004), specifically the culture of schools (Deal, 1983, 1993; Deal & Peterson, 1990, 1994). Simply stated, the theory of school

culture asserts that there are a deep pattern of beliefs, rituals, and traditions that have been formed over time and that create a distinguishable or unique environment within a school. The conceptual framework of this study combined both theories, that of charism and that of school culture, to examine the reality of the Holy Cross charism present in the 13 Holy Cross high schools in the United States.

A review of literature was undertaken to support the conceptual framework of this study and to uncover theorists who had pursued similar studies of charism and school culture (Barmore, 2001; Herb, 1997; McCrea, 2004; Vercruysse, 2004). Placing the modern reality of the Congregation of Holy Cross within a historical developmental model was important to illustrate how the charism of the Congregation developed over time and was influenced by the societal realities that impacted the Congregation's founder, Basil Moreau. Moreau's experience of societal upheaval in his own upbringing impacted his vision for education and directly affected his founding of the Congregation of Holy Cross as a teaching order (Barosse, 1969; Catta & Catta, 1955; MacEóin, 2007; Schmitz, 2007). The review of literature considered material on Moreau, the Congregation of Holy Cross, charism as a theological concept, and school culture as an anthropological theory. Theorists were cited (Braniff, 2007; Cook, 2001, 2004) including those who support the idea that Catholic education possesses a unique organizational culture that is observable within the schools. Finally, the review of literature cited several studies which had a similar focus to this present study and which employed similar methodologies (Barmore, 2001; Herb, 1997; McCrea, 2004; Vercruysse, 2004).

Having established a theoretical framework through a review of literature, this study sought to answer three research questions:

1. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the administrators of these schools?
2. To what degree are the *Characteristics of a Holy Cross School* present in cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the full-time faculty of these schools?
3. To what degree are the *Characteristics of a Holy Cross School* present in the cultures of the 13 high schools sponsored by the Congregation in the United States as perceived by the members of the boards of these schools?

This study employed a quantitative methodology that included the administration of a researcher-constructed survey via an Internet-based survey platform in order to obtain data to answer the above questions. The survey, entitled *A Survey of the Characteristics of a Holy Cross School*, was based on a Congregational document entitled *The Characteristics of a Holy Cross School* (Congregation of Holy Cross South-West Province, 1982). This document was found to be one of the earliest statements of the Congregation of Holy Cross relative to the promotion of a unique Holy Cross charism within the secondary schools of the Congregation. The document was validated employing a process described in full in Chapter III. Once the original document was found to be valid in today's educational setting, the survey instrument was constructed, and testing proceeded on the instrument's reliability. The reliability of the instrument having been established, the process of gathering data began.

All administrators, full-time faculty members and board members of the 13 Holy Cross high schools in the United States were contacted (N=1,221) via the internet survey platform, SurveyMonkey®. The survey remained open for three and a half weeks with two reminders sent to potential participants beyond the initial invitation. At the close of the survey, 670 completed surveys had been collected for an overall response rate of



55%. This return rate was slightly below the return rate of 60% sought, but given the large sample population and the fact that the completed surveys represented (proportionately) all three groups surveyed, the 55% return rate was acceptable for generalizability within the universal population.

Demographic information on the respondents was collected and presented in Chapter IV. This information was used to understand the context of the respondents but was not used in the analysis of the data on the *Characteristics of a Holy Cross School*. Mean scores and standard deviations were calculated using the Statistical Package for the Social Sciences® (SPSS) and presented in tabular format by each individual research question. As well, mean scores and standard deviations for the combined group of administrators, full-time faculty, and board members was calculated and presented. The data calculated by research question, and the combined data for all completed responses, both indicated overall agreement with the statements of the survey. Thus, this study provided evidence that the *Characteristics of a Holy Cross School* are present in the 13 Holy Cross high schools in the United States. There was, however, one exception, Characteristic Two, “a Holy Cross school views itself as part of the local Church.” For both the sorted groups and the combined group, lower mean scores were recorded. These data indicated uncertainty towards this Characteristic being present in the schools. Further analysis of the individual statements associated with this Characteristic supported the early findings that for this Characteristic, the full-time faculty, administrators, and board members of the 13 schools were uncertain to its presence in their school cultures.

## Conclusions

The data collected in this study support the following conclusions relative to the three research questions proposed and the demographic information collected:

1. The administrators, full-time faculty members, and board members of the 13 Holy Cross high schools in the United States, who completed *A Survey of the Characteristics of a Holy Cross School*, perceived 11 of the 12 *Characteristics of a Holy Cross School* to be present in their schools.

2. The administrators, full-time faculty members, and board members of the 13 Holy Cross high schools in the United States, who completed *A Survey of the Characteristics of a Holy Cross School*, perceived an uncertainty about the presence of Characteristic Two, “a Holy Cross school views itself as part of the local Church.”

3. Data collected through demographic questions indicated a desire on the part of the administrators, full-time faculty, and board members of the 13 Holy Cross high schools in the United States to: (a) have further opportunities (60% of those who responded) to learn about the Holy Cross tradition of education; (b) have a closer association with other Holy Cross high schools (78% of those who responded); and (c) learn more about the spirituality of Blessed Basil Moreau, the founder of the Congregation of Holy Cross (53% of those who responded).

## Implications

The following are implications for professional practice based on the data collected in this study:

1. The results of this study give cause for celebration among the Holy Cross High Schools in the United States for continuing to pass on the charism of the Congregation of Holy Cross and its founder, Blessed Basil Moreau.

2. Given the considerable agreement of the administrators, full-time faculty, and board members of the 13 Holy Cross high schools that 11 of the 12 Characteristics are present in their schools, efforts will need to continue to transmit these Characteristics to new faculty, administrators, and board members as a way of continuing to transmit the charism of the Congregation of Holy Cross and maintaining a Holy Cross culture within these schools. Such efforts may include professional development opportunities and a periodic audit of school culture to ascertain if the Characteristics remain strongly present.

3. There was an uncertainty as to the presence of Characteristic Two, the schools perceived and actual connection to the local Church.

4. The Holy Cross educators who responded to this survey welcome further professional development to increase their knowledge of the Holy Cross educational tradition.

5. The Holy Cross educators who responded to this survey indicated that a closer association with other Holy Cross high schools would be a benefit to their school. .

6. The majority of respondents to this study indicated a desire to learn more about the spirituality of the founder of the Congregation of Holy Cross, Basil Moreau.

### Recommendations

The following are recommendations for future research and professional practice based on the data collected in this study:

### *Future Research*

1. The data suggested that 11 of the 12 Characteristics of a Holy Cross high school were present within the cultures of the 13 high schools. Researchers may wish to explore the presence of these Characteristics in a more in-depth way, through qualitative methodologies. To fully understand how these Characteristics are realized and transmitted to a new generation within these school cultures, more focused and in-depth methodologies may be revelatory.

2. The uncertainty that is perceived relative to Characteristic Two (a Holy Cross school views itself as part of the local Church) also warrants a more in-depth exploration of this concept. The limitations that exist within the methodology of survey research did not, in this study, allow for a complete understanding as to why the full-time faculty, administrators, and board members were uncertain as to Characteristic Two, and thus uncertain as to their school's self perception as being part of the local Church. The use of survey item numbers 17-22 as the basis for interviews or focus group questions could shed light on the results of this study and assist in developing a further understanding of this concept.

3. Of the three groups surveyed, the full-time faculty presented with the lowest mean scores. Future research may include an exploration of these findings through an analysis of variance or qualitative methodologies to explore the causes of this finding.

4. This study explored the presence of the *Characteristics of a Holy Cross School* in the 13 high schools in the United States. Future research may wish to explore the presence of these Characteristics in the Holy Cross schools throughout the world. As an international religious congregation sponsoring schools in many different nations and

cultures, the question of the transmission of the Congregation's charism is equally important throughout the breadth of the Holy Cross educational experience. *A Survey of the Characteristics of a Holy Cross School* could be translated and adapted for the varying languages and cultures that make up the international Holy Cross experience.

### *Future Professional Practice*

1. Given the desire to have a closer association among the schools and an increase in the opportunities to learn about Holy Cross education, future professional practice among Holy Cross educators need to find ways to build a closer association among schools and be ever more exposed to Holy Cross educational practices. The formation of a professional association of Holy Cross teachers and administrators might assist in achieving these goals. As well, an increase in the activities of the Holy Cross Institute to include more opportunities for teachers to receive professional development related to the Holy Cross tradition might assist in achieving these goals of closer inter-school collaboration and increasing knowledge of the Holy Cross tradition.

2. The matter raised about school-local Church connections is an important issue for any Catholic school. If the data do, in fact, reflect a concern that there may not be a close connection between the high schools and the local Church, appropriate measures must be considered to address this issue. Increased collaboration with diocesan offices, programs, and events, may be an immediate plan of action to increase the relationship between the high school and the local church. Contained within the questions under Characteristic Two were items which sought information on the perception of, and about administrators, full-time faculty, and staff members relative to those individuals being "co-workers" with the local pastors. This concept came from the writings of Moreau (as

cited in Giallanza & Grise, 1984). Although uncertainty existed about this in the group surveyed, future professional practice may address this issue by in-service activities which include a reflection on the vocation, ministry and mission of the Catholic educator.

#### Final Remarks

During the time of this dissertation's research and writing, major restructuring is taking place in the Congregation of Holy Cross in the United States. By September 15, 2011, nine of the 13 high schools sponsored by Holy Cross will become the responsibility of one province. A concurrent merger of the Indiana Province of Priests and the Eastern Province of Priests and Brothers will create a national province sponsoring two universities, three colleges, and more than a dozen parishes. Systemic changes are happening within the American context of the Congregation of Holy Cross. It seems feasible, if not likely, that within the next 20 years a further collapse of structures will see one province of priests and brothers in the United States. As a religious congregation sponsoring 13 high schools, two universities, and three colleges, it seems timely to consider what it means to be a Holy Cross school. There is, no doubt, need for this conversation to take place within each educational context, that is, the experience of American higher education is considerably different than that of Catholic secondary education in the United States.

As well, there exists a divergence in the realities of sponsorship of higher and secondary education. While Holy Cross sponsors institutions of higher education with agreements that reserve some powers to the Congregation, Holy Cross does not own those institutions. The 13 high schools of the Congregation of Holy Cross in the United States are owned, at least in part, by the Congregation, with varying governance

structures and sponsorship agreements. There seems to be no standard agreement or understanding of sponsorship even within Holy Cross secondary education in the United States. As provinces merge, these realities of structures and governance will become increasingly important as the mission of Holy Cross in secondary education continues in new ways under new leadership structures within the sponsoring provinces.

One further internal reality is important to mention. Traditionally, the Brothers of the Congregation of Holy Cross have been involved in secondary education, and currently the 13 high schools are sponsored by homogeneous provinces of Brothers. Priests in the Congregation have been involved sporadically with secondary education, but have primarily been involved in the administration of higher education and parishes. If one United States province of Holy Cross is an eventuality, it seems important that members of the priest's society of Holy Cross become more aware of the complex realities of Catholic secondary education in the United States and prepare themselves for involvement on some level with Holy Cross sponsored high schools.

The study illustrated clearly that even with a declining presence of Holy Cross religious in the 13 high schools, there exists an observable Holy Cross culture within these schools. That's good news. That culture was explored by considering the presence of the 12 *Characteristics of a Holy Cross School*. However, it seems important to note that, even in schools without the presence of Holy Cross religious in the building, the generation of lay teachers and administrators involved currently in the schools remains influenced by having been taught by Holy Cross priests and brothers or having worked as colleagues with Holy Cross religious. How will the next generation be acculturated into Holy Cross without, perhaps, even knowing any member of the Congregation of Holy

Cross? How will the next generation assist young people in knowing, loving and serving God in the charism of Blessed Basil Moreau and the Congregation of Holy Cross? Time will tell, but intentionality will be important in passing on the legacy, the tradition, and the charism of the Congregation of Holy Cross to educate young people to know, love, and serve God.



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## APPENDICES

## APPENDIX A

Common themes Found in Moreau's Key Writings on Education and the 1982 the  
Characteristics of a Holy Cross School



*Common Themes Found in Moreau's Key Writings on Education with The Characteristics of a Holy Cross School*

Quotes from the writings of Basil Moreau (1799-1873)	<i>Characteristic of a Holy Cross School</i> (1983)
<p>“May this short work on education, intended for use by those working in the schools associated with the Congregation of Holy Cross, attain the end that I proposed to myself in composing it: the formation of the hearts of young people and the development of a positive response toward religion within them.” (CE, p.2)</p>	<p>1. A Holy Cross School exists primarily to evangelize and to educate in the faith: (a) religious instruction; (b) spiritual and moral guidance; (c) Campus Ministry</p>
<p>“Christian education alone can return people to the belief in and practice of Christianity by inspiring positive values in the coming generations.” (CE, p.2)</p>	
<p>“Thus far we have considered only the question of teaching, and you have addressed yourself only to the minds of your students to initiate them in the first elements of human knowledge. You have not yet learned how to make of them Christians conformed to Jesus Christ; nevertheless, such is the principal goal of your mission among the young. To what end would it serve the students to know how to read, write, calculate and draw if they were ignorant of their duties to God.” (CE, p. 15)</p>	
<p>“This is what you can and should do for your students, if you really are zealous for their salvation. Hurry then; take up this work of resurrection, never forgetting that the special end of your institute is, before all, to sanctify youth.” (CE, p. 16)</p>	<p>2. A Holy Cross school views itself as part of the local Church.</p>
<p>“Never forget that the pastor of the parish to which you are assigned represents Jesus Christ Himself, and that from the moment you are entrusted with a group of children to be taught and trained to virtue, you</p>	

become, in a sense, his co-worker.” (CL, 1)

“If at times you show preference to any young person, it should be the poor, those who have no one else to show them preference, those who have the least knowledge, those who lack skills and talent, and those who are not Catholic or Christian.” (CE, p. 5)

“Patience is most necessary in directing a group of young people from very diverse backgrounds and training.” (CE, p. 6)

“It would be a serious mistake to open a school imagining that all the students will be alike in character and conduct. (CE, p. 10)

“If at times you show preference to any young person, it should be the poor...” (CE, p.5)

“Teachers need to watch, above all, over the young people placed in their care. Indeed, they are the spiritual parents of these young people. How else will teachers be able to carry out their responsibilities to the families that rely on them to help develop good values in their children? From the moment teachers accept charge of young people for their education they become guardians.” (CE, p. 6)

“Zeal is the great desire to make God known, loved, and served, and thus to bring knowledge of salvation to others. Activity flows from this virtue. Teachers possess it fulfill their duties of the profession with enthusiasm, love, courage and perseverance. When they see young people who lack knowledge and Christian values, they experience what Saint Paul felt when he wrote to those he had evangelized: ‘My children for whom I labor again and

3. A Holy Cross school serves a diverse population.

4. A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.

5. A Holy Cross school is a community and a family.

6. A Holy Cross school’s mission includes helping students to get the best education possible.

again until Christ is within you.’ That statement, in fact, is the goals of all Christian education. To reach it, teachers must neglect nothing.” (CE, p. 5)

“Teachers animated by such a spirit do not simply follow what is generally accepted in the profession but have a thousand little ways to encourage progress in even the weakest and least talented students and challenge all students to their highest performance.” (CE, p.5)

“Never forget that all teaching lies in the best approach to an individual student, that all the success you find will be in direct proportion to the efforts you have made in this area.” (CE, p. 10)

“Even though we base our philosophy course on the data of faith, no one need fear that we shall confine our teaching within narrow and unscientific boundaries. No; we wish to accept science without prejudice, and in a manner adapted to the needs of our times. We do not want our students to be ignorant of anything they should know.” (CL, 36)

“It is very important that educators in our schools be trained in the art of education before trying to exercise the skill. It is an obligation of those in charge of the schools with which we are associated to help anyone who teaches at them.” (CE, p. 3)

“This is what you can and should do for your students, if you really are zealous for their salvation. Hurry then; take up this work of resurrection, never forgetting that the special end of your institute is, before all, to sanctify youth. It is by this that you will contribute to preparing the world for better times than ours; for these students who now attend your school are the parents of the future, the parents of future

6. (Continued)

7. A Holy Cross school selects and retains teachers with great care.

8. A Holy Cross school’s mission includes helping students become active and informed citizens.

generations, each one of whom bears within them a family.” (CE, p. 16)

“Furthermore, be most respectful toward the civil authorities, and show for them all regard compatible with your duties.” (CL, 1)

“Pedagogy derives from two Greek words – that for child and that for leading. It is the art of helping young people to completeness. For the Christian, this means that education is helping a young person to be more like Christ, the model for all Christians.” (CE, p. 3)

“Without gentleness, they will never truly get their students to have the love of work, application, and good behavior that are all essential conditions of success.” (CE, p.9)

“Pedagogy derives from two Greek words – that for child and that for leading. It is the art of helping young people to completeness.” (CE, p. 3)

“Such teachers know how to maintain silence when required, to keep students at work when required, and to maintain proper order...” (CE, p.5)

“Teachers always must keep an eye on their classes in order to stop any movement towards disorder, whenever it occurs (CE, p. 9).”

“From the time you enter the school, then, hold a firm and assured course, know how to make yourself obeyed, and communicate to students that you absolutely demand compliance with your regulations.” (CE, p. 9)

9. A Holy Cross School’s mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.

10. A Holy Cross school helps students to develop all aspects of their humanity.

11. A Holy Cross school provides an orderly learning environment.

## APPENDIX B

### Survey of the Characteristics of a Holy Cross School

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Welcome

Dear Colleagues in Holy Cross Education,

Thank you for participating in this project. The results of this survey will help us to gain further understanding about the shared characteristics of a Holy Cross education throughout our schools in the United States.

The survey should take about 20 minutes to complete. An answer is required for each question before you can progress to the next question, but you may return to previously answered questions.

Thank you for your participation and your important ministry within the Church and the Congregation of Holy Cross.

Sincerely in Holy Cross,  
Father Walter E. Jenkins, C.S.C.

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Confidentiality and Security of Information**

Please read the following information concerning confidentiality protections and the security of the survey information. You will be asked to give your consent to participate in this survey before you can continue onto the actual questions.

**1. Your participation in this survey is completely voluntary and the responses to this survey are for research purposes only.**

Your identity and your personal responses to the survey will be kept confidential at all times by the researcher, who will be the sole individual who has access to your responses. No information on any individual's responses will be reported to anyone or included, even in an anonymous way, within the research report. All responses will be transmitted via Survey Monkey's® encryption software and stored on Survey Monkey's® secured server. If you wish to view Survey Monkey's® information on encryption and other security protocols please go to [www.surveymonkey.com®](http://www.surveymonkey.com®)

Having read this statement on confidentiality and security, do you consent to participate in this study?

☐ I do

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Directions for Taking the Survey**

Please read the following directions before proceeding onto the actual survey questions.

Throughout the survey, please read each statement carefully before clicking on your answer. Please be aware that the types of responses change throughout the survey. You may be asked to click on a choice about your agreement, disagreement or uncertainty of a statement. Some questions require you to use a drop-box type of answer which requires you to click on the answer box with your mouse and then choose the most appropriate answer. The final type of question is multiple choice which presents all possible answers to you at once and you must click on the answer that best describes your response.

You must answer a question before you can move on to the next question but you may return to a previously answered question at a later point in the survey.

Once again, thanks for taking this survey.



**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Your School**

**2. Please indicate which Holy Cross school you are an employee of or in which you serve as a board member:**

- ☐ The Holy Cross School, New Orleans
- ☐ Holy Trinity, Chicago
- ☐ Notre Dame, West Haven
- ☐ Gilmour Academy, Gates Mills
- ☐ Notre Dame, Sherman Oaks
- ☐ St. Edwards, Akron
- ☐ Archbishop Hoban, Akron
- ☐ St. Francis, Mountain View
- ☐ Holy Cross, Flushing
- ☐ Holy Cross, San Antonio
- ☐ Bishop McNamara, Forestville
- ☐ Moreau Catholic, Hayward
- ☐ Holy Cross, Waterbury

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic One: A. Religious Instruction

A Holy Cross school exists primarily to evangelize and to educate in the faith: (a) Religious instruction (b) Spiritual and moral guidance (c) Campus Ministry

**3. Religious instruction, through our theology curriculum, is central to the education at our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**4. The development of a positive response to religion within our students is a core value to the educational experience at our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**5. The religious nature of our school permeates our school's curriculum.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**6. Our extracurricular program expresses the religious values of our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### B. Spiritual & Moral Guidance

**7. The educational program at our school helps young people to develop as moral people.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**8. Catholic social teaching is a guiding force in our school's program to foster the moral development of our students.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**9. The faculty members at our school seek to mentor our students in their spiritual development.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**10. The administrators at our school give example to our students by striving to be spiritual leaders themselves.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**11. The staff members (non-faculty/administrators) of our school mentor our students in their moral development.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### C. Campus Ministry

**12. School liturgies, organized by Campus Ministry, are central to our life of faith as a school community.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**13. Our student retreat program is a central part of our mission to educate young people in their faith.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**14. Student service programs are an expression of the faith formation component of our school's mission.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**15. Holy Cross identity is fostered within our school by Campus Ministry.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**16. Campus Ministry programs seek to create a community of faith within our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Two

A Holy Cross school views itself as part of the local Church.

**17. Students at our school are encouraged to be active members of their local parishes.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**18. Members of our school community participate in diocesan-sponsored liturgies/events.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**19. Our students participate in service activities through local Catholic institutions (e.g., hospitals, Catholic Charities, St. Vincent dePaul Society, etc.)**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**20. Our faculty members see themselves as co-workers with the pastors in forming young people in their faith.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**21. Our school administrators see themselves as co-workers with the pastors in forming young people in their faith.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**22. Our staff members (non-faculty/administrators) see themselves as co-workers with the pastors in forming young people in their faith.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Characteristic Three**

A Holy Cross school serves a diverse population.

**23. Our school community is comprised of students of varying racial/ethnic backgrounds.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**24. Our students are from diverse socio-economic backgrounds.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**25. Our school community values students with diverse learning abilities.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**26. Though the majority of our students are Catholic, those of other faiths are valued as members of our school community.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Four

A Holy Cross school finds ways of providing educational opportunities to the poor and disadvantaged.

**27. Our school offers financial aid as a way of keeping our school accessible to families with economic challenges.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**28. Our school provides special services for students with learning challenges.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**29. Our school has a development/advancement program which supports our financial aid program.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**30. Our school welcomes second language learners (ESL) within our student body.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Five

A Holy Cross school is a community and family.

**31. Our school fosters a sense of belonging through a variety of community building activities (i.e., family events, alumni events, dinners, dances, etc.).**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**32. Our school has annual events/rituals, which uniquely celebrate our community.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**33. We refer to our school as a family.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**34. Our alumni group/association is a reflection of the communal nature of our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree



**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Characteristic Six**

A Holy Cross school's mission includes helping students to get the best education possible.

**35. Our school is committed to academic excellence.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**36. Our faculty members go above and beyond what is expected of them to help our students to achieve their potential.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**37. Learning at our school goes beyond the classroom (e.g., service learning opportunities, athletic programs, before/after school tutoring programs).**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**38. Students are approached as individual learners within our school community.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Seven

A Holy Cross school selects and retains teachers with great care.

**39. Our school's hiring practices are mission driven, seeking the best teachers for the Holy Cross mission of our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**40. Our school provides opportunities for our faculty to learn about our Holy Cross mission.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**41. Our school provides opportunities for on-going professional development.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**42. The employees at our school stay at our school for many years because they feel part of a family.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**43. Our faculty members are afforded the opportunity to collaborate with one another (i.e., developing together as a professional learning community).**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**44. Our school works to provide just compensation to our faculty as a way of ensuring the retention of the best teachers.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Eight

A Holy Cross school's mission includes helping students become active and informed citizens.

**45. Our school seeks to help our students to become good citizens in the vision of Father Moreau ("Good citizens of this life and of the next").**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**46. Our school encourages students to be of service in their local communities.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**47. The social justice teachings of the Church in our curriculum help our students to become involved citizens.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**48. Our school's service activities work to foster a sense of good citizenship among our students.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**49. Seeing oneself as part of a global Church is an important part of an education at our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**50. Our school seeks to foster a sense of global citizenship within our students.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Nine

A Holy Cross school's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.

**51. Our school is student-centered.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**52. Our school celebrates our students' academic achievements.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**53. Students' personal achievements are celebrated in our school community.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**54. By assisting our students to be more like Christ, the model of all Christians, our school is helping young people to a completeness which includes a strong sense of self-worth.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**55. Success is celebrated in a variety of ways at our school.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Ten

A Holy Cross school helps students to develop all aspects of their humanity.

**56. Our school's educational programs seek to promote learning outside of the classroom (e.g., on the athletic fields, in civic engagement and through the arts).**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**57. An education at our school is about Father Moreau's vision of developing the mind, but not at the expense of developing our students' hearts.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**58. Our school provides the support services necessary for our students to develop as persons.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**59. Opportunities to serve others are seen at our school as an important way to develop the whole person.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Eleven

A Holy Cross school provides an orderly learning environment.

**60. The organization of our school (i.e., the way the school is run on a daily basis) facilitates student learning.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**61. Our student code of conduct assists us in maintaining the best learning environment for our students.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**62. Our school is a welcoming place for all involved.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**63. People feel safe in our school.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**64. Expectations for behavior (of all involved) in our community are clearly stated.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

**65. Behavior expectations are clearly communicated to all involved in our school community.**

☐ Strongly Agree    ☐ Agree    ☐ Uncertain    ☐ Disagree    ☐ Strongly Disagree

## Survey of the Characteristics of a Holy Cross School v.8.20.2010

### Characteristic Twelve

A Holy Cross school provides efficient and well-maintained facilities.

**66. Our school is well maintained.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**67. Our facility is updated as necessary to make it an attractive learning environment.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**68. Our school facility includes the technology necessary for a quality Catholic education in the 21st Century.**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**69. Our school attempts to provide suitable facilities for extracurricular programs (e.g., athletics, arts, clubs and activities).**

☐ Strongly Agree
 ☐ Agree
 ☐ Uncertain
 ☐ Disagree
 ☐ Strongly Disagree

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****The Holy Cross Tradition**

Please respond to the following questions about on-going formation in the Holy Cross tradition of education.

**70. I would like further opportunities to learn more about the Holy Cross tradition of education.**

☐ Yes

☐ No

☐ Uncertain

**71. A closer association/collaboration with the other Holy Cross high schools would be a benefit to our school.**

☐ Yes

☐ No

☐ Uncertain

**72. I would be interested in learning more about the spirituality of Blessed Basil Moreau.**

☐ Yes

☐ No

☐ Uncertain



**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Your Position Within Your School Community**

**73. What is your primary position within your school community?**

☐

Full-time faculty

☐

Administrator

☐

Board Member

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Gender**

74. What is your gender?

☐ Male

☐ Female

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Your Length of Service**

**75. How many years have you worked (or served on the board) in a Holy Cross educational setting?**

- ☐ 1-3 years
- ☐ 4-6 years
- ☐ 7-9 years
- ☐ 10-12 years
- ☐ 13-15 years
- ☐ 16-18 years
- ☐ 19-21 years
- ☐ More than 21 years

**76. How many years have you worked (or served as a board member) in your current Holy Cross school?**

- ☐ 1-3 years
- ☐ 4-6 years
- ☐ 7-9 years
- ☐ 10-12 years
- ☐ 13-15 years
- ☐ 16-18 years
- ☐ 19-21 years
- ☐ More than 21 years

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Your History With Holy Cross Education**

77. Are you an alumnus/a of a Holy Cross high school? (Please choose no or choose the Holy Cross high school you attended.)

78. Are you an alumnus/a of the school in which you currently work or serve as a board member?

☐ Yes

☐ No

79. Are you an alumnus/a of a Holy Cross college or university? (Choose no or the Holy Cross college/university you attended.)

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Religious Affiliation & Vocation****80. Please indicate your religious affiliation:**

- |  |   |                              |
|--|---|------------------------------|
| <input type="radio"/> Roman Catholic       | <input type="radio"/> Presbyterian      | <input type="radio"/> Muslim |
| <input type="radio"/> Episcopal (Anglican) | <input type="radio"/> Baptist           | <input type="radio"/> Hindu  |
| <input type="radio"/> Lutheran             | <input type="radio"/> Christian - other | <input type="radio"/> Other  |
| <input type="radio"/> Methodist            | <input type="radio"/> Jewish            |                              |

**81. Which describes you?**

- ☐ Lay Person
- ☐ Brother in the Congregation of Holy Cross
- ☐ Priest in the Congregation of Holy Cross
- ☐ Professed Religious (Lay or Cleric) of another Religious Congregation or Order
- ☐ Diocesan Priest

**Survey of the Characteristics of a Holy Cross School v.8.20.2010****Thank You**

Thank you for completing this survey.

**82. Would you like to receive an electronic copy of the results of this survey?**

☐

## APPENDIX C

### Permission Letter to Presidents



Father Walter E. Jenkins, C.S.C.  
 Holy Cross Residence  
 480 Washington Street  
 North Easton, Massachusetts 02356

DATE

Mr. ?  
 President  
 Notre Dame High School  
 Somewhere, CA

Dear Mr.

I hope this letter finds you well. I am a Holy Cross priest of the Eastern Province of Priests and Brothers and currently the Director of Campus Ministry at Stonehill College. I am also a doctoral student in Catholic Educational Leadership at the University of San Francisco. I am writing to you to seek your permission to contact the administrators, full-time faculty members and members of your school board and to ask them to participate in a research study I am conducting on the charism of Holy Cross present as a distinct school culture in the thirteen high schools in the United States. This study is part of my doctoral dissertation process.

The study will involve all thirteen high schools and my desire is for all administrators, full-time faculty members and board members to complete an online survey. If granted your permission to use your school as one of the sites for this study, I would then ask you to provide the email addresses for all administrators, full-time faculty and board members. These addresses would be kept in strict confidence by me and only be used for the purposes of this research study.

Once I have the email addresses I would then send an email invitation to individuals explaining the purpose of the study and ask them to respond to me with their willingness to participate. The survey would be completed online through a secure survey website and it will take approximately 25 minutes to



complete. After I receive individual's consent to participate I would then send them information on how to login to the secure website and complete the survey.

The results of all research data will remain confidential. Individual participants will not be named or identified in anyway nor will any particular response be identified by school. If you have questions regarding these procedures please feel free to contact the Institutional Review Board for the Protection of Human Subjects at the University of San Francisco at 415.422.6091 or at IRBPHS@usfca.edu.

Your school's participation in this study, is of potential benefit to the Holy Cross mission of your school by furthering our understanding of the Holy Cross charism in education in the United States. To my knowledge, we have not gathered data from all thirteen sponsored high schools at one time in this manner. If you have any questions please do not hesitate to contact me at wjenkins@usfca.edu or at 415.310.1816.

If you wish to grant permission for your school to participate in this study please complete and print the attached letter of permission on your school's letterhead **and mail it to me at the above address. You may return the letter to me electronically but it must be on the school's letterhead and contain your signature.** Do not send the letter directly to the University of San Francisco.

I greatly appreciate your time, as I appreciate your ministry within Catholic education in the Holy Cross tradition. Thank you in advance for your assistance with my study.

Sincerely in Holy Cross,

A handwritten signature in black ink, appearing to read "W. Jenkins, C.S.C.", with a stylized flourish at the end.

Father Walter E. Jenkins, C.S.C.

## APPENDIX D

### Validity Panel Membership Qualifications for the Characteristics of a Holy Cross School

*Validity Panel Membership Qualifications for The Characteristics of a Holy Cross School*

Member	Holy Cross					Other Catholic High School Teaching or Administrative Experience
	Religious	Provincial Administration	High School Teaching Experience	High School Alum	Higher Ed. Faculty or Administrator	
1.	X		X		X	
2.	X	X	X	X		
3.	X		X		X	
4.	X	X	X			
5.	X	X		X	X	X
6.			X	X		X
7.	X		X			X
8.					X	X
9.	X		X	X	X	
10.			X	X		
11.	X	X	X	X	X	
12.	X	X		X	X	
13.	X	X	X	X	X	.

## APPENDIX E

### Validity Panel Survey on the Characteristics of a Holy Cross School

## Identifying the Characteristics of a Holy Cross School

### The Project

The purpose of this study is to investigate the charism of the Congregation present in the school cultures of the Holy Cross high schools in the United States. As a framework for the creation of a survey instrument to research this school culture, I will employ the 1983 document entitled, *Characteristics of a Holy Cross School*, authored by members of the Congregation of Holy Cross, South-West Province of Brothers. Your assistance is requested, as an expert in Holy Cross education, in validating the 1983 *Characteristics*.

Assisting in this phase of the project will consist of reviewing the 1983 *Characteristics of a Holy Cross School*, presented in full on the next page, and commenting on each characteristic one at a time on subsequent pages, in light of your knowledge of the charism of the Congregation.

There are 12 *Characteristics* to be reviewed and commented upon as well as an opportunity to suggest additional characteristics to be added to the original list.

If you need assistance or further information/clarification, please do not hesitate to contact me at [wjenkins1@stonehill.edu](mailto:wjenkins1@stonehill.edu)

Thank you for your assistance with this project and for your dedication to Holy Cross education.

Fr. Walter E. Jenkins, C.S.C.  
Doctoral Student  
University of San Francisco

## Identifying the Characteristics of a Holy Cross School

### The Characteristics of a Holy Cross School (1983)

1. A Holy Cross school exists primarily to evangelize and to educate in the faith: (a)Religious Instruction; (b)Spiritual and moral guidance; (c)Campus Ministry
2. A Holy Cross school views itself as part of the local Church.
3. A Holy Cross school serves a diverse population.
4. A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.
5. A Holy Cross school is a community and family.
6. A Holy Cross school's mission includes helping students to get the best education possible.
7. A Holy Cross school selects and retains teachers with great care.
8. A Holy Cross school's mission includes helping students become active and informed citizens.
9. A Holy Cross school's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.
10. A Holy Cross school helps students to develop all aspects of their humanity.
11. A Holy Cross school provides an orderly learning environment.
12. A Holy Cross school provides efficient and well-maintained facilities.

Congregation of Holy Cross South-West Province of Brothers, 1983. Used with permission.

## Identifying the Characteristics of a Holy Cross School

### Characteristic 1

**A Holy Cross school exists primarily to evangelize and to educate in the faith [through]:  
(a) religious instruction; (b) spiritual and moral guidance; (c) Campus Ministry**

☐ This statement appropriately describes a Holy Cross school characteristic as written.

☐ This statement could be improved as follows:

Improvements to this Characteristic

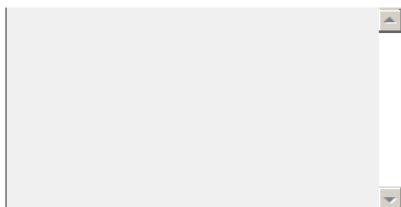
## Identifying the Characteristics of a Holy Cross School

### Characteristic 2

**A Holy Cross school views itself as part of the local Church.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic





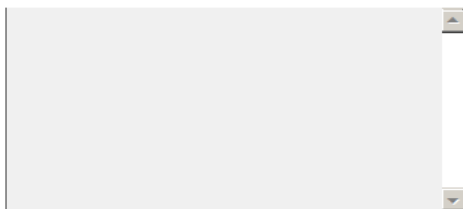
## Identifying the Characteristics of a Holy Cross School

### Characteristic 3

**A Holy Cross school serves a diverse population.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic

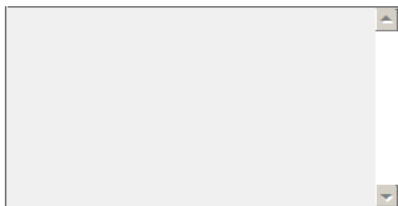


**Identifying the Characteristics of a Holy Cross School****Characteristic 4**

**A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic



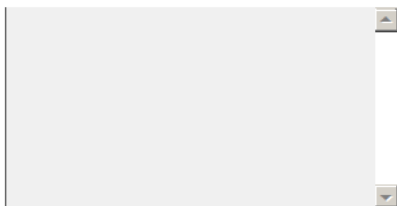
**Identifying the Characteristics of a Holy Cross School****Characteristic 5**

**A Holy Cross school is a community and family.**

☐ This statement appropriately describes a Holy Cross school characteristic as written.

☐ This statement could be improved as follows:

Improvements to this Characteristic



**Identifying the Characteristics of a Holy Cross School****Characteristic 6**

**A Holy Cross school's mission includes helping students to get the best education possible.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic

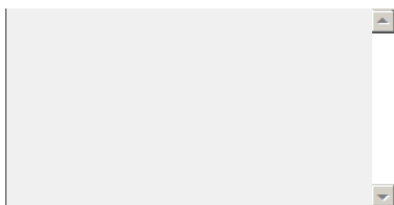


**Identifying the Characteristics of a Holy Cross School****Characteristic 7**

**A Holy Cross school selects and retains teachers with great care.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic

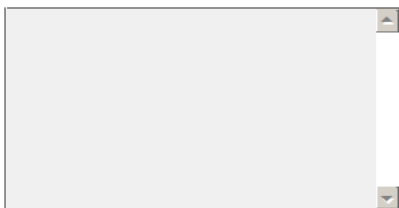


**Identifying the Characteristics of a Holy Cross School****Characteristic 8**

**A Holy Cross school's mission includes helping students become active and informed citizens.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic



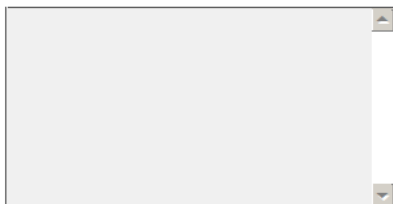
**Identifying the Characteristics of a Holy Cross School****Characterisitic 9**

**A Holy Cross school's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.**

☐ This statement appropriately describes a Holy Cross school characteristic as written.

☐ This statement could be improved as follows:

Improvements to this Characteristic



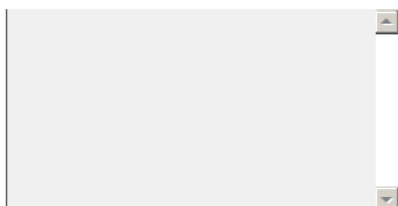
**Identifying the Characteristics of a Holy Cross School****Characteristic 10**

**A Holy Cross school helps students to develop all aspects of their humanity.**

☐ This statement appropriately describes a Holy Cross school characteristic as written.

☐ This statement could be improved as follows:

Improvements to this Characteristic



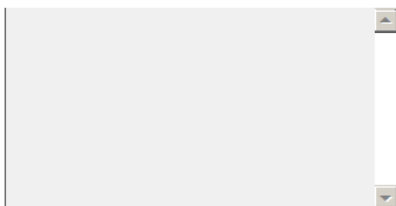


**Identifying the Characteristics of a Holy Cross School****Characteristic 11**

**A Holy Cross school provides an orderly learning environment.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic

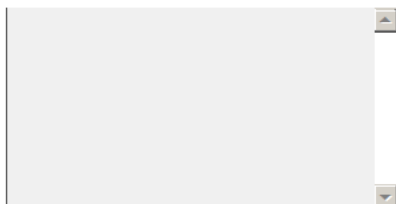


**Identifying the Characteristics of a Holy Cross School****Characteristic 12**

**A Holy Cross school provides efficient and well-maintained facilities.**

- ☐ This statement appropriately describes a Holy Cross school characteristic as written.
- ☐ This statement could be improved as follows:

Improvements to this Characteristic



## Identifying the Characteristics of a Holy Cross School

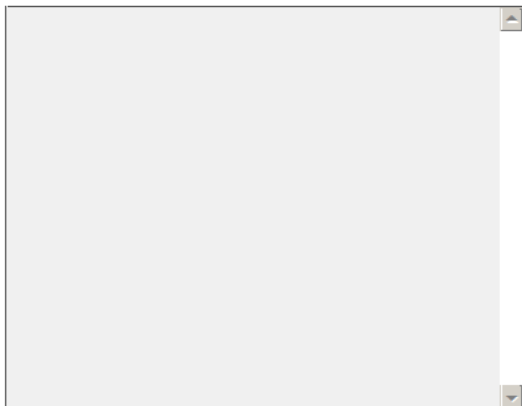
### Suggested additions to the Characteristics of Holy Cross School (1983):

**Are there additional characteristics that you would like to see added to the list of 12 that were created in 1983?**

☐ Yes

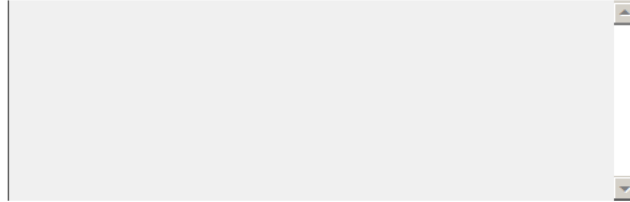
☐ No

Please list additional characteristics and be as specific as possible.



**Identifying the Characteristics of a Holy Cross School****Additional Comments**

Please use this space for any additional comments you may wish to make concerning the Characteristics of a Holy Cross School or this research project.



## Identifying the Characteristics of a Holy Cross School

### Thank You!

Thank you for your assistance in this phase of my project.

The next phase of my research will involve taking the validated Characteristics of a Holy Cross School and developing a survey instrument based on these characteristics to research the culture of the high schools. That survey instrument will then need to be validated by a panel of experts in Holy Cross education.

Each member of the survey validity panel will take the survey via Survey Monkey and answer additional items which pertain to the validity of the survey instrument. All responses will be stored in a secure site which preserves confidentiality.

Would you be willing to assist me in validating the survey instrument?

☐ Yes

☐ No

Comments

## APPENDIX F

Validity Panel Comments on the 1983 Document  
the Characteristics of a Holy Cross school

*Validity Panel Comments Made on the 1983 Characteristics of a Holy Cross School*

1983 Characteristic	Suggested Changes/Additions 2010
<p>1. A Holy Cross School exists primarily to evangelize and to educate in the faith: (a) religious instruction; (b) spiritual and moral guidance; (c) Campus Ministry</p>	<ul style="list-style-type: none"> <li>• “Needs a more specific reference to formation in social justice and to a service program dimension. Also since the articulation of these principles the sponsorship agreements in a variety of schools specifically mandate student retreat programs and specifically make mention of daily prayer, school liturgies, faculty retreats...”</li> <li>• “This statement speaks well for the Catholic population in our schools. However, it doesn't address the non-Catholic or Christian students in our midst. I think the statement is a good one, but something additional should be added, such as: For students who are not of the Catholic faith, a Holy Cross school provides opportunities to learn about our faith and be formed in moral and spiritual values that enhance the character of any human being.”</li> <li>• “All of the above with particular emphasis on prayer and liturgy.”</li> <li>• “Educate the mind and heart in faith....”</li> <li>• “In addition to providing excellence in education, a Holy Cross school exists to educate in the faith...”</li> </ul>
<p>2. A Holy Cross school views itself as part of the local Church.</p>	<ul style="list-style-type: none"> <li>• “Easy to agree with yet lived experience tells me that in some instances our schools as ‘sponsored by a congregation’ are sometimes aloof from local church; cut throat competition for students in some regions.”</li> <li>• “Could include some examples of ‘local church,’ i.e., involvement in parish life/activities/organizations, participation in diocesan-sponsored activities and events, service at Catholic-sponsored works (hospital, nursing home, soup kitchen, etc.)”</li> </ul>

3. A Holy Cross school serves a diverse population.
  - “Some articulation of diverse might be in order: i.e., students represent diverse races, religions, educational backgrounds, etc. Also curriculum includes co-curricular activities attractive to a diverse population such as sports/athletics, fine arts (music, dance, etc.), cultural clubs/organizations.
  - “I don't know exactly how to improve it without making it wordy and cumbersome. The statement is true, but the simple statement of a ‘diverse population’ does not quite cover what our schools do. The diversity is not only racial, but socio-economic, and academically. Faith traditions might also be included, but in these days, that could be a “grenade.” What I'm saying that we and Holy Cross schools have traditionally welcomed all types of people and students. Our charism is to teach all, not just those who are academically superior or whose parents can afford us. Several schools have mentoring programs with the mentors paying some or all of the tuition.”
  - A Holy Cross school STRIVES to serve a diverse population.
  
4. A Holy Cross school finds ways of providing educational opportunities for the poor and disadvantaged.
  - “Could include examples of ‘disadvantaged’: students with financial need, educational needs, the learning disabled, the physically disabled, second-language learners, etc”
  - “Suggestion: this sounds a bit condescending. It probably could be reworded.”
  
5. A Holy Cross school is a community and a family.
  - A HC school STRIVES to create a sense of community and family



- |   |  |
|---|--|
| <p>6. A Holy Cross school's mission includes helping students to get the best education possible.</p>   | <ul style="list-style-type: none"> <li>• "A Holy Cross school's mission provides students with the best education possible."</li> <li>• "Represents meeting the identified needs of students accepted for enrollment in the institution; i.e., taking the students 'where they are at'."</li> </ul>  |
| <p>7. A Holy Cross school selects and retains teachers with great care.</p>   | <ul style="list-style-type: none"> <li>• "Holy Cross educators are what make a Holy Cross school. This sounds trite but I think a shift here is the new realization that there is a need for adult faith formation in Holy Cross spirituality and a formation program for helping educators make the Holy Cross/Catholic identity more intentional in their life and pedagogy of teachers."</li> <li>• "Includes hiring process that explains/ exacts commitment to mission of school, appropriate opportunities for professional advancement, appropriate benefits package."</li> <li>• "Would add something to the concept of educating teachers into the Holy Cross educational characteristics"</li> </ul> |
| <p>8. A Holy Cross school's mission includes helping students become active and informed citizens.</p>  | <ul style="list-style-type: none"> <li>• "This is perhaps where the social justice dimension could find expression...awareness of a larger world..."</li> </ul>  |
| <p>9. A Holy Cross School's mission includes instilling in each student a strong sense of personal self-worth and feelings of accomplishment.</p> | <ul style="list-style-type: none"> <li>• "The phrase "feelings of accomplishment" does not seem to fit a Holy Cross characteristic. I believe something linked to faith would more faithfully serve the Holy Cross mission."</li> <li>• "Includes opportunities for personal counseling and/or other means appropriate to achieving the stated goal. Also reflected and enhanced by the Catholic and "family spirit" atmosphere of the school community."</li> </ul>   |

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|---|--|
| <p>10. A Holy Cross school helps students to develop all aspects of their humanity.</p> | <ul style="list-style-type: none"> <li>• “Needs to be more specific... too vague”</li> <li>• “Curriculum is aimed at providing a holistic education. Assessment is varied (i.e., performance-based, standardized, service-learning activities, etc.)”</li> </ul> |
| <p>11. A Holy Cross school provides an orderly learning environment.</p>                | <ul style="list-style-type: none"> <li>• “Implies appropriate discipline and accountability norms.”</li> </ul>   |
| <p>12. A Holy Cross school provides efficient and well maintained facilities.</p>       | <ul style="list-style-type: none"> <li>• “I guess in a global/all inclusive sense this is a good characteristic, but I've never felt that it ‘fit’ with the others.”</li> <li>• “Including the latest technology for learning.”</li> </ul>                       |
- 
- |   |  |
|---|--|
| <p>Are there additional characteristics that you would like to see added to the list of 12 that were created in 1983?</p> | <ul style="list-style-type: none"> <li>• “First, as one of the original group that came up with the original list it is interesting to me that there is a shift from talking about ‘schools’ to education and educators. 1. Holy Cross educators respect the inherent dignity of individual students, accepts them for who they are and works with them to realize their individual potential. (This is the reality expressed by both teachers and students...it is always about individual relationships...it mirrors Moreau's statement ‘all of your success will be terms of individual students.’) 2. An emerging characteristic based on a hunger for spiritual formation by faculty and administration. Holy Cross educators seek opportunities for fostering an intentional identity as Holy Cross educators in their personal life and pedagogy. (Brother Joel Giallanza and I have just finished a series of a ten focus groups across the country and this hunger is apparent, consistent and resonant.) 3. Finally, a reality which is not reflected in these characteristics is lay participation in our board structures regarding governance and management. Sponsorship and lay participation and the willingness to empower</li> </ul> |
|---|--|

laymen to increasing responsibility is our reality. Rather than rejoice in this reality some clerics in congregation wonder if we aren't jeopardizing ownership and risk losing our patrimony. Patrimony meaning property value=\$. It comes down to "Can you have a Holy Cross school without Holy Cross religious?" Is the spiritual legacy not our patrimony also? This is a potential crisis facing our schools...experience shows that some dioceses are less concerned about lay participation on independent sponsored boards than some congregational leaders. This speaks to the need to keep communication going with dioceses and to be responsible participants in the local church."

- "A final statement: In a Holy Cross school, all concerned, Board, administration, faculty and parents, strive to make these characteristics a lived reality."
- "Attempts to instill an awareness of Holy Cross: history, legacy, essential persons (Moreau, Dujarie, Andre, etc.)."
- "Perhaps there should be something -- and it could include a reworking of good citizenship or part of the local church -- to emphasize the service programs that are an important part of the programs in our schools."

#### Further Comments

- "Thank you for inviting me to participate. Will be interested in learning what your survey produced!"
- "Good luck with the project..."
- "My comments under the various 'characteristic headings' reflect how I have experienced these characteristics lived out in Holy Cross schools. These comments may not need to be added to the statements (which are appropriately general) but could be utilized to better exemplify what is meant and/or how that characteristic is implemented in various situations."

- “I don't have any additional comments, but this survey and your eventual dissertation might effect a new discussion on these characteristics. While they are fine as they are, we -- anyone involved in the schools since these were published -- just accepted them. I'm not aware that there has been any widespread discussion of them. Walter, just a suggestion --which can be disregarded -- have you seen BECOMING PART OF THE STORY also published by the SW? The principals of the SW schools actually did the bulk of the work on this document. It details four values..how do they tie in or do they with the characteristics? Might be interesting to look at it....although they might not be helpful at all.”
- “The ability to educate students into the Holy Cross educational philosophy/charism.”

## APPENDIX G

Validity Panel Membership for a Survey of  
the Characteristics of a Holy Cross School

*Validity Panel Membership Qualifications for A Survey of the Characteristics of a Holy Cross School ©.*

Member	Holy Cross					Other Catholic High School Teaching/ Admin.	Other Ed. Research/ Survey Methods Expertise
	Religious	Provincial Administration	High School Teaching	High School Alum	Higher Ed. Faculty / Admin.		
1.	X		X		X		
2.	X	X	X	X			
3.	X		X		X		
4.	X	X	X				
5.	X	X		X	X	X	
6.			X	X		X	
7.	X		X			X	
8.					X	X	
9.	X		X	X	X		
10.			X	X			
11.	X	X	X	X	X		
12.	X	X		X	X		
13.	X	X	X	X	X	.	
14.							X
15.							X

APPENDIX H

VALIDITY PANEL QUESTIONS ON  
A SURVEY OF THE CHARACTERISTICS OF A HOLY CROSS SCHOOL

## Validity of the Survey of the Characteristics of a Holy Cross School

### Validity Panel Responses

#### VALIDITY PANEL MEMBERS

Please read and answer each question carefully, using comment boxes to give more complete responses if necessary as to the validity of this survey instrument.

**83. Please tell me your name.**

**84. Approximately how long did it take you to complete the survey?**

**85. Are there an adequate number of choices (agree, disagree, uncertain) for the questions directly relating to the Characteristics?**

☐ Yes

☐ No

If you feel there should be more choices, what choices should they be, please list.

**86. Does the "Welcome Page" give an adequate explanation of the purpose of the study and survey?**

☐ Yes

☐ No

Please comment on needed changes below.



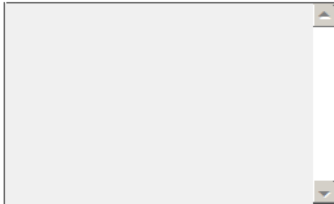
**Validity of the Survey of the Characteristics of a Holy Cross School**

**87. Does the "Confidentiality and Security Information" page give a clear explanation in order for an individual to give informed consent to participate in this study?**

☐ Yes

☐ No

Please comment on changes needed.

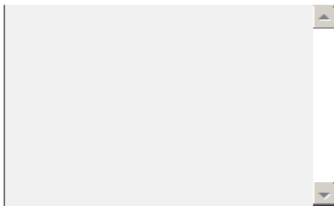
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**88. Are the "Directions for Taking the Survey" clearly stated?**

☐ Yes

☐ No

Please comment on needed changes.

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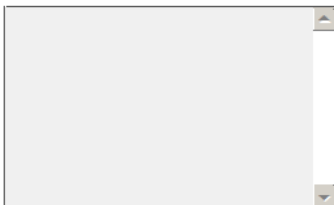
**89. CONSTRUCT VALIDITY**

**In light of the research questions, do the items included on the survey measure what the study is investigating?**

☐ Yes

☐ No

Please comment on changes needed.

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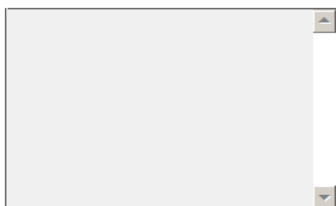
**Validity of the Survey of the Characteristics of a Holy Cross School**

**90. Are there items on the survey that need further development?**

☐ Yes

☐ No

Please make comments on needed changes (include Question Numbers).

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**91. Does the layout of the survey facilitate a clear understanding of the survey items?**

☐ Yes

☐ No

Comments

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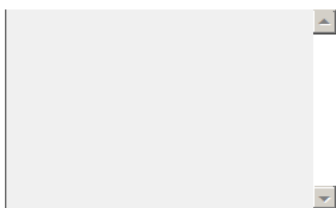
**92. FACE VALIDITY**

**Does the survey clearly address the topic of the research study?**

☐ Yes

☐ No

Comments

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## APPENDIX I

### Human Subjects Approval

September 17, 2010

Dear Father Jenkins:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #10-090). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP  
Chair, Institutional Review Board for the Protection of Human Subjects

-----  
IRBPHS - University of San Francisco  
Counseling Psychology Department  
Education Building - Room 017  
2130 Fulton Street  
San Francisco, CA 94117-1080  
(415) 422-6091 (Message)  
(415) 422-5528 (Fax)  
irbphs@usfca.edu

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<http://www.usfca.edu/soe/students/irbphs/>

## APPENDIX J

### Invitation Letter to Participants



Father Walter E. Jenkins, C.S.C.  
 Moreau House  
 480 Washington Street  
 North Easton, Massachusetts 02356

DATE

VIA ELECTRONIC MAIL

Dear Holy Cross Educator,

My name is Father Walter Jenkins, CSC, and I am currently the Director of Campus Ministry at Stonehill College in Massachusetts and a doctoral student at the University of San Francisco in Catholic Educational Leadership. I am conducting a study as part of my doctoral dissertation process that involves administrators, full-time faculty members and members of the boards of the 13 Holy Cross high schools in the United States. The President of your school has given me permission to conduct the study at your site. I am now asking the administrators, full-time faculty and board members of your school to complete a survey based on a document entitled the *Characteristics of a Holy Cross School*, regarding the Holy Cross charism and its presence in your school's culture.

You are being asked to participate in this survey because of your involvement at one of the 13 Holy Cross schools being studied. Your participation in this study is completely voluntary. The survey will be completed online via a secure survey website.

The survey should take no more than 25 minutes of your time. The results of all research data will remain confidential. Individual participants will not be named or identified in anyway nor will any particular response be identified by school. If you have questions regarding these procedures please feel free to contact the Institutional Review Board for the Protection of Human Subject at the University of San Francisco at 415.422.6091 or at IRBPHS@usfca.edu.

Your participation in this study may indeed have an impact on Holy Cross high schools in the United States and further our understanding of the Holy Cross charism in education. If you have any questions please do not hesitate to contact me at [wjenkins@usfca.edu](mailto:wjenkins@usfca.edu). I greatly appreciate your time, as I

appreciate your ministry within Catholic education in the Holy Cross tradition.  
Thank you in advance for your assistance with my study.

**To take the survey click here [LINK TO SURVEY MONKEY SITE]**

Please contact me at [wjenkins@usfca.edu](mailto:wjenkins@usfca.edu) if you have any technical difficulties opening the link to the survey.

Thank you for your participation in this project.

Sincerely in Holy Cross,

A handwritten signature in black ink, appearing to read "W. Jenkins C.S.C.", with a stylized flourish at the end.

Father Walter E. Jenkins, C.S.C  
Doctoral Student  
University of San Francisco